THE DOCTRINE OF THE BIBLE:

OR,

Rules of Discipline,

Briefly

Gathered thorow the whole

course of the Scripture,

By way of

QUESTIONS and ANSWERS.

Newly corrected and amended.

The knowledge of holy things is understanding; by it Kings reign, and Princes establish justice, Prov. 8. 15.

London, Printed by *Thomas Ratcliffe*, for *John Wright*, at the Kings Head in the *Old Bayley*, 1666.

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To the Reader.

Judgements are prepared for ſcorners, Proverbs 19. 29.

If any man long after life, and to ſee good dayes, let him refrain his tongue from evil, 1 Pet. 3. 10.

As you would that men ſhould do to you, ſo do you to them, Luke 6. 31.

Love covereth a multitude of faults, 1 Pet. 4. 8.

He that loveth not, knoweth not God; for God is love, 1 John 4. 8.

The

The Doctrine of the Old and New TESTAMENT.

Question.

WHat is *Doctrine*?

A. Precepts for the finding and tracing out of sin.

Q. *What is the effect of Doctrine*?

A. Faith and Obedience.

Q. *How manifold is Doctrine*?

A. Two-fold, either divine or moral.

Q. *Divine, as how*?

A. In our Duty towards God.

Q. *Moral, as how*?

A. In our duty towards our selves and our Brethren.

Q. *How many sorts of men may we call Brethren*?

A. Four.

Q. *Which be they*?

A. Such as are of one Parentage, one Country, one Religion, or of one minde by Friendship.

Q. *How is Moral doctrine divided*?

A. Into rules of duty towards our Superiours, Parents, Kindred, Off-spring, Family, and Inferiours.

Q. *How may this duty be enfringed*?

A. By violating any of the six last Commandments.

Q. *How many wayes do b God teach?*

A. Four manner of wayes.

Q. *Which b. they?*

A. By his word, by his works, by his punishments, and by his blessings.

Q. *Are these performed always in his own person?*

A. No, but more often by his chosen Ministers.

Q. *Why doth God deal with us by men, and not by Angels, or speak himself to us?*

A. That he might make experiment of our obedience, and in consideration of our frailty.

Q. *How are they entituled?*

A. By the names of Patriarchs, Captains, Judges, Kings, Prophets, Evangelists, and Apostles.

Q. *which call you Patriarchs?*

A. The first Fathers of the Church, *Adam*, *Enoch*, *Isaac*, *Jacob*?

Q. *Which call you Captains?*

A. Such as had the leading of the Israelites from Egypt to the land of Canaan, and gave direction in the time of battle, as *Moses* and *Joshua*.

Q. *Which call you Judges.*

A. Such as executed Gods judgements upon the enemies of the Church, and did administer justice among his people: as *Ehud*, *Shamgar*, *Sampson*, *Gideon*, *Jephta*, *Samuel*, *&c.*

Q.

Q. Which call you Kings?

A. The Anointed of God, and Soveraign Rulers of the people, as *Saul*, *David*, &c.

Q. Which call you Prophets?

A Such as by inſpiration of the Holy Ghoſt did foretell of the ruine of ſin, and the reward of vertue, and were interpreters between God and Man.

Q. What call you Evangeliſts?

A. The Writers of the Goſpel of Jeſus Chriſt.

Q. Why are they called Evangeliſts?

A. Becauſe their works contain the glad tidings of ſalvation to all that believe.

Q. Which call you Apoſtles?

A. The twelve choſen Diſciples of Chriſt.

GENESIS.

Chapter 1, *to* 15.

Queſtion.

WHat is Creation?

A. A making a thing of nothing.

Q. Did God create all things of nothing?

A. He did.

Q. When?

A. In the Beginning.

Q. What are you to underſtand by this word, Beginning.

A. Not from eternity; but first of all, before all things, in the beginning of time.

Q. *Why did* Moſes *write*, I. the beginning?

A. To confute thoſe who maintained The World had no beginning.

Q. *What do we learn by the creation of the world?*

A. As touching the Creator, three things.

Q. *Which be they?*

A. His omnipotency in creating all things of nothing: his bounty, in furniſhing the world with all neceſſary ornaments; and his love, in giving man dominion over all, ch. 1. 10.

Q. *What do we learn as touching our ſelves?*

A. Three things.

Q. *Which be they?*

A. The obſervation of the Sabbath, ch. 2. 2. Humility of minde, in being made of the duſt of the earth, ch. 2. 7. And reverence which we owe to marriage.

Q. *Why ought we to reverence marriage?*

A. Becauſe it was inſtituted by God himſelf in Paradiſe, ch. 2. 23.

Q. *How ought a man to love his wife?*

A. As himſelf, being fleſh of his fleſh.

Q. *Where was man placed after his creation?*

A. In Paradiſe.

Q.

Q. *Did he continue there?*

A. No, he fell.

Q. *How?*

A. By the malice of the Devil, and his own wilfulneſs.

Q. *What was his ſin?*

A. Diſobedience?

Q. *How did God puniſh him?*

A. He curſed him, and his poſterity, wherein he ſhewed his Juſtice, ch. 3. 13.

Q. *How did he comfort him?*

A. By promiſing forgiveneſs by the ſeed of the woman, *Chriſt Jeſus*, ch. 3. 14.

Q. *What did that ſhew?*

A. His mercy.

Q. *How many wayes did the curſe of God extend upon* Adam?

A. Four manner of wayes.

Q. *Which be they?*

A. Firſt, the earth was made barren for his ſake; Secondly, his poſterity as well as himſelf became bondmen to hell; Thirdly, all the dayes of his life he was to eat his bread in the ſweat of his brows; And fourthly, he was thruſt out of Paradiſe.

Q. *How was* Eve *puniſhed?*

A. Two manner of wayes.

Q. *Which be they?*

A. Firſt, to bring forth her Children in ſorrow; and ſecondly to live in ſubjection to her husband.

Q. *How was the ſerpent puniſhed?*

A. Three manner of wayes.

Q. *Which be they?*

A. Firſt, he was made the moſt curſed of all creatures; ſecondly, he was to go upon his belly; and thirdly, to devour the duſt of the earth.

Q. *What was the ſecond ſinne of the world?*

A. Murder.

Q. *Who committed it?*

A. Cain.

Q. *Upon whom?*

A. Upon his brother *Abel*, ch. 4. 11, 12.

Q. *What was the cauſe?*

A. Envy.

Q. *Why?*

A. Becauſe *Abels* ſacrifice was accepted, and *Cains* was not, ch. 4. 4, 5.

Q. *Why did not God accept* Cains *ſacrifice?*

A. Becauſe he did it more for cuſtom than conſcience.

Q. *Who taught them to ſacrifice?*

A. Their Father *Adam.*

Q. *How could he do that and the Law not given?*

A. The Law of God is two-fold: natural, imprinted in mens hearts; and traditional, pronounced from God, and written in the Bible.

Q.

Q. *VVhich of these two had* Adam?

A. The first.

Q. *VVhat was the punishment of* Cain *for killing his Brother* Abel?

A. He was curſed of God, and condemned for a Runnagate.

Qu. *VVhom did God raiſe after the death of* Abel, *to build his Church upon?*

A. His Brother *Seth*, ch. 4. 25.

Q. *Did the example of* Cains *punishment prevail with the ſucceeding ages to beware of ſin?*

A. No, as the world grew in years, ſo it grew in iniquity.

Q. *In what manner?*

A. It was wholy corrupt, and full of cruelty, ch. 6. 12.

Q. *By whom did God reprove them?*

A. By *Noah*.

Q. *How?*

A. In making it known he would drown the world, by his preparing of the Ark.

Q. *VVere the people reformed?*

A. No, they laughed at it, and remained ſecure till the waters come upon them.

Q. *VVere all deſtroyed?*

A. All but *Noah*, his Family, and ſome others, for the preſervation of their kinde.

Q. *VVhat moved God that he would*

not ſpare ſo much as the bruit beaſts ?

A. His deteſtation of ſin, ch. 6. 7.

Q. *Who was the firſt figure of Chriſt ?*

A. Enoch.

Q. *How was he a figure of Chriſt ?*

A. In being taken body and ſoul up into heaven, as Chriſt was, ch. 5. 24.

Qu. *Who was the firſt figure of the Church ?*

A. Abel.

Q. *Who was the ſecond ?*

A Noah, preſerved in the Ark.

Q *What did his preſervation teſtifie ?*

A. The love of God towards his Church.

Q. *What did the toſſing of the Ark by the waves ſignifie ?*

A. The perſecution that the Church ſhould ſuffer.

Q *wherein did the mercy of God appear ?*

A. In cauſing the waters to fall.

Q. *wherein did the zeal of* Noah *appear ?*

A. In giving thanks for his deliverance, as ſoon as he ſet foot upon dry ground, ch. 8. 20.

Q. *How did* Noah *afterward offend ?*

A. By drunkenneſs, ch. 9. 21.

Q. *Who covered their Fathers ſhame ?*

A, Shem and Japhet.

Q. *What received they for it ?*

A.

A. Their fathers bleſſing, ch. 9. 26.

Q. *Who made a mock of his Fathers infirmity, and did not ſeek to cover it?*

A. Cham.

Q. *What was his reward?*

A. His Fathers curſe, ch. 9. 25.

Q. *How did God plague his ambition?*

A. By confuſion.

Q. *Where?*

A. At the building of the Tower of *Babel*, where all the people purchaſed the diſpleaſure of Almighty God.

Q. *By whom did they recover their diſpleaſure?*

A. By the faith of *Abraham*, ch. 12. 3.

Q. *How?*

A. In his ſeed all Nations were bleſſed.

Q. *In what degree of kindred was* Abraham *and* Lot?

A. *Lot* was his brother *Harans* ſon.

Q. *Did they agree together like brothers?*

A. Yes, till they grew rich.

Q. *Who was the cauſe they fell out?*

A. Their herdſmen?

Q. *After the quarrel was known, did their maſters (as men of our age) ſeek to be revenged one of another?*

A. No, they gave gentle words, and ſought means how to prevent the like inconvenience.

Q. *How was that?* *A.*

A. They departed and dwelt aſunder, ch. 13. 7.

Q. But with that ſeparation did their love decay?

A. It was ſtill conſtant and brother-like.

Q. How did that appear?

A. In that, (afterward) when *Lot* was taken priſoner in the company of the Kings of Sodom and Gomorrah, *Abraham* with a band of men reſcued him, and ſet him free, ch. 14. 15.

Q. Did Lot *then dwell in* Sodom?

A. He did

Q. Why, that was a dangerous place, though pleaſant?

A. True; ſo are all places where wickedneſs abounds.

Q. Yet Lot *was a righteous man?*

A. He was; but he ſuffered as the wicked did, for being in company with them.

Q. How was that?

A. He was taken priſoner (as I ſaid before) with the irreligious Kings; going in aid with them againſt their enemies.

Chapter 15, to 20.

Queſtion.

WHo *was* Abrahams *wife?*

A. Sarah.

Q. Whoſe daughter was Sarah?

A. The Daughter of *Haran*, *Abrahams* Brother.

Q. *Was it lawfull for* Abraham *to marry his Brothers Daughter?*

A. It was, God permitting it for the repeopling of the world.

Q. *How did she offend when she perceived herself barren?*

A. By using unlawfull means to raise seed to her husband, ch. 16. 2.

Q. *How was that?*

A. By sending *Hagar* her maid to his bed.

Q. *How did God plague her for it?*

A. Her maid despised her, and triumphed over her in her own house, ch. 16. 5.

Q. *What other sin followed in the neck of her first?*

A. Wrath.

Q. *How?*

A. She obtained license of her Husband to be revenged upon *Hagar*.

Q. *In what manner was she revenged?*

A. She thrust *Hagar* and her Childe out of doors.

Q. *Whither went* Hagar?

A. Into the Wilderness.

Q. *Had she no friends to go unto?*

A. None at all; she was a poor servant, and a Strang[illegible].

Q. *To whom did she appeal?*

A. To God.

Q. *Did he relieve her?*

A. Yes.

Q.

Q. *What learn we by that?*

A. That God rejecteth no eſtate of perſons in their miſeries, if they call upon him, ch. 16. 10.

Q. *How ought Servants that have offended, to behave themſelves?*

A. As *Hagar* that was commanded by the Angel, to return and ſubmit her ſelf.

Q. *Was* Sarah *baren ſtill?*

A. No, God gave her Son in her old years.

Q. *What was his name?*

A. Iſaac, and this was he in whom the Covenant was made.

Q. *What was the ſign of the Covenant?*

A. Circumciſion, or the cutting off the fore-skin.

Q. *What is ſignified by that?*

A. The caſting away the lewd affections of our hearts, if we mean to be made partakers of Gods mercy, ch. 17. 10.

Q. *Were none partakers of the Covenant, but ſuch as might be circumciſed?*

A. Yes, women, becauſe under the name of man both ſexes are comprehended.

Q. *What was* Hagars *Sons nam.?*

A. Iſhmael.

Q. *Did not the Covenant belong to him as well as to* Iſaac, *he being of the ſeed of* Abraham?

A. No.

Q.

Q. *Were there two Covenants then, that God blessed him so?*

A. Yes, there were two Covenants made.

Q. *Which be they?*

A. The one eternal, made to the Children of the Spirit; the other temporal, made to the Children of the Flesh.

Q. *What is the eternal Covenant?*

A. That from *Isaac* should come the Messias.

Q. *What was the temporal Covenant?*

A. That from *Ishmael* should spring a mighty Nation, even 12 Princes, ch. 17. 20.

Q. *Where was* Abraham *now seated?*

A. In Canaan.

Q. *What Temporal blessings did God bestow upon him?*

A. He was exceeding rich.

Q. *How did he imploy his riches.*

A. In hospitality and other good deeds.

Q. *Wherein appeared his hospitality?*

A. In using strangers and travellers kindly.

Q. *What strangers?*

A. The three Angels in the shape of men.

Q. *How did he entertain them?*

A. First, he ran out to entertain them, then he entreated them to rest in his tent, and last of all he feasted them.

Qu. *Do rich men in these dayes follow the example of* Abraham, *in using friendly hospitality*

hoſpitality towards travellers and poor men?

A. No; the moſt part of them, inſtead of running out to meet the poor (when they ſee them coming) rather turn their backs upon them, and run from them; and for entreating them to ſtay, with churliſh and crabbed words, rate them from their doors; and inſtead of feaſting and refreſhing them, let them depart weary, and with empty ſtomachs.

Q. *How did the Angel requite* Abraham?

A. He told him joyfull news concerning the birth of his ſon *Iſaac*, and what the purpoſe of God was towards Sodom and Gomorrah?

Q. *What was the purpoſe of God towards* Sodom?

A. Utterly to deſtroy it for ſin.

Q. *Did* Abraham *pray for it?*

A. Yes, in ſuch zealous manner, as had there been found ten godly perſons in it, the City had been ſaved, ch. 18. 32.

Q. *Why did* Abraham *pray for it?*

A. Firſt, in regard of his brother *Lot* that dwelt there; and then in regard of humanity, for that it grieved him ſo many people ſhould be deſtroyed.

Q. *What did that ſignifie?*

A. That *Abraham*, as all Gods people ought to be, was of a pitifull minde, even towards Infidels.

Q.

Q. *What ſo incited Gods vengeance againſt the prayer of* Abraham.

A. The continual cry of ſin, aſcending out of Sodom and Gomorrah into the ears of God; whereby we learn, that ſin is a continual cryer againſt us, ſo long as we let it dwell amongſt us, ch. 19. 13.

Q. *VVas all the City then deſtroyed?*

A. All, but *Lot*, his wife, and two daughters.

Qu. *VVhat was the Commandment that God gave him at his departure from the City?*

A. Not to look back.

Q. *VVas the Commandment kept?*

A. No, *Lots* wife brake it.

Q. *VVhat was her puniſhment?*

A. She was turned into a pillar of ſalt, ch. 19. 26.

Q. *VVhat moved her to look back?*

A. Her fond deſire to think ſhe ſhould forgo her wealth, and ſo pleaſant a place.

Q. *VVhat do we learn by that?*

A. That no care of earthly things (be they never ſo glorious) muſt hinder us from obeying Gods Commandments.

Q. *How was the City deſtroyed?*

A. With fire and brimſtone from heaven, ch. 10. 24.

Q. *VVhere did* Lot *remain afterward?*

A. In the Mountains.

Q.

Q. *What ſin did he fall into whilſt he was there?*

A. Drunkenneſs.

Q. *What next?*

A. Inceſt.

Q. *What doth that prove?*

A. That one ſin begets another.

Q. *How was* Lot *inceſtuous?*

A. By lying with his own daughters.

Q. *Who tempted him thereunto?*

A. They, when they had made him drunk.

Q. *What was Gods puniſhment for that ſinne?*

A. The Nation that came by that conception, was a curſed Generation.

Q. *What Generation was that?*

A. The Moabites and the Ammonites, ch. 19. 37.

Chapter 20, *to* 34.

Queſtion.

WHo had like to have wronged Abraham *by taking his wife?*

Anſwer. King *Abimelech.*

Q. *How was he prevented?*

A. God threatned him with death, ch. 20. 3.

Q. *Did he upon that deliver her back to her husband?*

A. He did.

Q.

Q. *What learn we by that?*

A. Two things.

Q. *Which be they?*

A. First, that God will punish adultery; and next, the very Heathens abhor the breach of wedlock, ch. 20. 5.

Q. *How did God try* Abrahams *faith?*

A. By bidding him sacrifice his onely Son *Isaac*, ch. 22. 2.

Q. *Would he have done it?*

A. Yes, but that an Angel stayed his hand.

Q. *How was his faith rewarded?*

A. God renewed his Covenant once again, and told him, for that deed he would multiply his seed on earth, like the sand on the sea-shore.

Q. *What vertue did God further prove in* Abraham?

A. His patience.

Q. *How?*

A. In taking his wife *Sarah* from him.

Q. *Yet he mourned for her death?*

A. That was the weakness of the flesh, but his soul was glad in that he knew she lived eternally, ch. 23. 2.

Q. *What other vertues had* Abraham?

A. Uprightness of minde.

Q. *Wherein did that appear?*

A. When *Ephron* the Hittite offered him a piece of ground to bury the dead,

he

he would not take it before he had paid the price of it, ch. 23. 13.

Q. *Is that modesty observed now adays?*

A. No, many will be so far from giving their Neighbours the worth of their goods, as they will seek by deceit, cousenage, and violence to pull them from them wrongfully, and for nothing.

Q. *What was* Abrahams *care for* Isaac *when he came to age?*

A. To provide him a vertuous wife, ch. 24. 4.

Q. *Was he ruled by his Fathers appointment?*

A. He was.

Q. *What did he shew in that?*

A. A noble president of obedience to all Sons, to follow the counsel of their Parents in chusing them wives; and not their own inordinate desire.

Q. *Whom did* Abraham *send about this business?*

A. His chief Servant, ch. 24. 2.

Q. *How did he proceed in it?*

A. With prayer that he might speed well, and thanksgiving afterward for his success.

Q. *What other good properties was in this Servant?*

A. He would not eat when he came to his

his journeys end, before he had done his masters message.

Q. *What may servants learn by that?*

A. To regard more their masters business, than their own pleasures, ch. 23. 33.

Q. *Whose daughter did he chuse for his Masters son?*

A. *Rebecca*, the daughter of *Bethuel*.

Q. *When her parents heard the request of* Abraham, *did they presently give their daughter to* Isaac?

A. No, they asked counsel of God first, and then the Maids consent.

Q. *What is to be learned from thence?*

A. As children ought not to match without their parents consent: so parents ought not to match their children without their consent, ch. 24. 58.

Q. *After* Isaac *and* Rebecca *were married, what issue did God give them?*

A. Two sons, *Esau* and *Jacob*?

Q. *What was* Esau's *undoing?*

A. The lust of the flesh.

Q. *Wherein?*

A. He sold his birth-right for Pottage.

Q. *What oversight was that?*

A. An over-sight that many worldly men run into.

Q. *What is that?*

A. Preferring of trash before the rich graces of God, ch. 25. 33.

Q.

Q. *What did that negligence loſe him elſe?*

A. His Fathers bleſſing.

Q. *What was the reaſon?*

A. Becauſe not regarding his earthly patrimony, God likewiſe ſuffered him to loſe the benefit of his heavenly inheritance, which was ſpiritual benediction.

Q. *Did* Eſau *at the laſt ſee his own errour?*

A. No, but rather ran into errour.

Q. *How?*

A. By hating his Brother *Jacob*, chap. 27. 41.

Q. *What was the vertue of* Jacob?

A. Patience, in giving place to his Brothers rage, and going to ſeek his fortune in another Countrey.

Q. *Whither went he?*

A. To *Haran* to his Uncle *Laban*?

Q. *What were his vertues there?*

A. Diligence, in doing his Uncles ſervice; and fidelity, in not deceiving him.

Q. *How did God deal with* Laban?

A. He proſpered him for *Jacobs* ſake.

Q. *What were* Labans *vices?*

A. Ingratitude, and Oppreſſion.

Q. *How was he ingratefull?*

A. In upbraiding *Jacob* for his good ſervices.

Q. *How did he oppreſs him?*

A.

A. In trebbling his ſervitude by fraudulent and crafty means.

Q. *Did God deliver* Jacob *at laſt* ?

A. Yes, as he will all others that truſt in him, though a while he ſeem to be far from them.

Q. *What was the reward of* Jacobs *patience and true ſervice in the end* ?

A. Whereas when he came from his Fathers houſe, and had but one coat on his back, and a ſtaff in his hand; at his return he was the husband of two wives, the maſter of many Servants, and the owner of much treaſures, and divers herds of cattell, ch. 30. 34.

Q. *Did not* Jacob *fear to return into his own Country, knowing that his Brother* Eſau *was his enemy* ?

A. No.

Q. *Why* ?

A. Becauſe he knew God that had commanded him to go, would defend him.

Q. *How did his Brother* Eſau *receive him* ?

A. Lovingly, and like a Brother.

Q. *What was the vertue of* Eſau *in that* ?

A. He thought it a baſe and unnatural thing to keep envy alwayes in his ſtomach towards any one, much leſs towards his own Brother, ch. 33. 4.

Chapter 34, to 50.

Queſtion.

HOw many Sons had Jacob?

A. Twelve.

Q. *Which of thoſe twelve was a figure of Chriſt?*

A. Joſeph.

Q. *Wherein?*

A. In being ſold by his own brethren.

Q. *What learn we by that?*

A. That in all ages, after God had promiſed the Meſſias to *Adam*, he never ceaſed by word or deed to ſignifie his coming.

Q. *Why did* Jacobs *ſons ſell their brother* Joſeph?

A. For malice, in that *Joſeph* propheſied by dreams, his brothers ſhould be his ſervants, and bow unto him.

Q. *What other ſins did they run into beſides?*

A. Murder and diſſimulation.

Q. *How?*

A. They intended to have ſlain their brother, but that *Judah* diſſwaded them, ch. 37. 26.

Q. *How did they diſſemble?*

A. In telling their Father that their Brother was ſlain by wilde beaſts, ch. 37. 32.

Q. *What was the fruit of theſe ſins?*

A.

A. They procured diſquietneſs of Conſcience in themſelves, and tears to their old Father, whom they ought rather to have comforted, ch. 37. 34.

Q. *Did this policy of theirs ere the more prevent the ſubjection which they feared?*

A. No, God proſpered *Joſeph*, and gave him favour in the Court of *Ægypt*.

Q. *With whom?*

A. With *Potiphar*, *Pharaohs* Chief Steward.

Q. *How did* Joſeph *ſhew himſelf there to be the Servant of God?*

A. In reſiſting the luſt of *Potiphars* wife.

Q. *What is the nature of luſt being reſiſted?*

A. It grows impudent and outragious, ch. 39. 14.

Q. *Shew an Inſtance?*

A. Potiphars wife, when ſhe ſaw *Joſeph* would not yield to her, accuſed him, that he would raviſh her.

Q. *Did God ſuffer her accuſation to take effect?*

A. Yes, *Joſeph* was impriſoned.

Q. *He being guiltleſs, why would God ſuffer that plague to be laid upon him?*

A. For two Cauſes.

Q. *Which be they?*

A. Firſt, that by his ſtrange deliverance he might have greater cauſe to glorifie his

name, and ſecondly, to make his lewd diſgrace a cauſe of higher promotion.

Q. *How was* Joſeph *delivered?*

A. By interpreting the Kings dream.

Q. *How was he advanced?*

A. He was made Ruler over all Egypt.

Q. *What was the plague God laid upon his brethren for ſelling him?*

A. They were oppreſſed with a mighty famine, ch. 41. 54.

Q. *Whether came they for ſuccor?*

A. To their brother unknown.

Q. *What reverence did they ſhew unto him?*

A. They kneeled unto him, and called him lord, ch. 44. 16.

Q. *What vertue do we learn by the example of* Joſeph, *in this his high Authority?*

A. Three.

Q. *which be they?*

A. Charity, clemency, and humility.

Q. *How was he charitable?*

A He relieved his Father and Brothers with corn freely, and without recompence, ch. 45. 25.

Q. *How was he gentle?*

A. In pardoning the wrongs that his brothers had done him, ch. 45. 5.

Q. *Wherein was he humble?*

A. In not deſpiſing his Father and Bre-

thren

thers (poor ſhepherds of Canaan) though himſelf were the ſecond perſon in Egypt, and in ſending for his Father to be partaker of his happineſs.

Q. *Did* Jacob *come thither?*

A. Yes, and there dyed.

Q. *What do we learn by his death?*

A. To deſire of God to dye as he did.

Q. *How was that?*

A. Praying, bleſſing, and rehearſing the gracious benefits of God, ch. 48. 34, 39.

Q. *What zeal had* Pharaoh (*being an Infidel) towards his idolatrous Prieſts, more than many Chriſtians now adays have towards the true Miniſters of the eternal God?*

A. He did not diminiſh their Church-living, ch. 47, 22.

The end of Geneſis.

EXODUS.

Chapter 1 *to* 14.

Queſtion.

WHy *did God bring the houſe of Iſrael into Egypt?*

A. For two cauſes.

Q. *which be they?*

A. Firſt, to ſhew the truth of his word: for he had ſaid to *Abraham*, they ſhould

be ſtrangers from the Land of Canaan, the ſpace of four hundred years, and ſuffer much oppreſſion, Gen. 15. 13. Secondly, to have fit occaſion to ſhew his love toward them, and the better to train them up in the knowledge and fear of him.

Q. *How came it to paſs they were oppreſt here in Ægypt, conſidering the good entertainment which they had at firſt?*

A. The continuance of time had worn out the fame and remembrance of *Joſeph*, by reaſon that many Kings had reigned ſince the firſt *Pharaoh*, and now the Children of *Iſrael* were mightily increaſed.

Q. *How were they increaſed?*

A. From ſeventy Perſons (for that was the whole number of them at their firſt coming) to many hundred thouſands.

Q. *Did that make the King repine againſt them?*

A. Yes.

Q. *Why?*

A. For two Cauſes.

Q. *Which be they?*

A. Firſt, in regard of their Religion; and next, fearing leſt their multitudes would endanger his government, ch. 1. 10.

Q. *How did he ſeek to ſuppreſs them?*

A. Two manner of wayes.

Q. *Which be they?*

A

A. Firſt, in making ſlaves of them; and next, in going about to murther their men-children.

Q. *Wherein conſiſted their ſervitude?*

A. In making of brick, carrying of burdens, and other ſlavery, ch. 1. 14.

Q. *How did* Pharaoh *go about to murder their men-children?*

A. Two manner of wayes.

Q. *Which be they?*

A. Firſt, ſecretly, in commanding the Midwives (at their hour of birth) to deſtroy them; but they not obeying his command, he fell ſecondly into a more open and violent practice.

Q. *How was that?*

A. He commanded his own people, that whenſoever they heard of the birth of an Hebrew man-childe, they ſhould take it from the mother, and caſt it into the river, ch. 1. 11.

Q. *How durſt the Midwives diſobey the Kings Edict?*

A. Becauſe (as all Gods ſervants ought to do) they feared God more than any earthly perſon.

Q. *Were the number of the people (by theſe cruel proceedings) leſſened and diminiſhed?*

A. No, the more they vext them, the more they multiplied, ch. 1. 12.

Qu. *what do we learn by that?*

A. That no tyranny can extinguish the Church of God.

Q. *How did God divert the malice of* Pharaoh?

A. In causing him to cherish and bring up, even in his own Court, that Hebrew Childe, which afterward proved to be his destruction, and the deliverance of the children of Israel.

Q. *Who was that?*

A. Moses.

Q. *How was he preserved?*

A. When his Mother hid him three moneths from the tyranny of the King, and could hide him no longer, she put him into a basket made of reeds, and set it by the river side.

Q. *What became of him there?*

A. King *Pharaohs* daughter walking that way found him, and put him to be nursed of his own mother, ch. 2 3.

Q. *What appeareth in this?*

A. The providence of God.

Q. *Wherein?*

A. In that no humane policy can hinder that which he hath once determined.

Q. *What was the first cross that God laid upon* Moses *when he came to age?*

A. The killing of an Egyptian, for which he was forced to fly.

Q.

Qu. *Whither?*

A. Into the land of *Midian?*

Q. *Who ſuccoured him there?*

A. Jethro, and gave him his daughter in marriage.

Q. *What trade of life did* Moſes *uſe?*

A. Keeping of ſheep.

Q. *How did God appear to* Moſes?

A. In a fiery buſh, ch. 3. 2.

Q. *Did the buſh burn?*

A. Yes, but it did not conſume.

Q. *In that ſenſe what doth it repreſent unto us?*

A. The Church of God, which ſhould ſuffer perſecution, but never ſubverſion.

Qu. *Wherefore did God appear unto* Moſes?

A. To ſend him forth for the deliverance of his people.

Q. *What moved him thereunto?*

A. Two things.

Q. *Which be they?*

A. The remembrance of his Covenant made with *Abraham,* and the ſighs and cryes of the poor Iſraelites, that daily pierced the gates of heaven, ch. 2. 23.

Q. *What comfort do we receive from hence?*

A. An aſſurance that God will hear our prayer in time of our affliction, if we call to him.

Q. *Did* Moſes *obey the Commandment of God about his return into Ægypt?*

A. At the firſt he was doubtfull.

Q. *Whereof?*

A. Of his own ſufficiency, and incredulity of the people.

Q. *How did God ſtrengthen him?*

A. By joyning *Aaron* to aſſiſt him, and giving them power to confirm their meſſage by working of miracles.

Q. *How did the people receive their meſſage?*

A. With attentive ears.

Q. *What vertues do we learn of the people after they had hebrd the words of* Moſes?

A. Two.

Q. *Which be they?*

A. Faith, in that they believed him what he ſaid; and thankſgiving, in praiſing God, ſince it pleaſed him to look upon their tribulation, ch. 4. 31.

Q. *What vices are we admoniſhed to beware of by the example of* Pharaoh?

A. Obſtinacy of heart, in contemning the preaching of *Moſes.*

Q. *In how many reſpects was* Pharaoh *obſtinate?*

A. In four reſpects.

Q. *Which be they?*

A.

A. Firſt, in not granting *Moſes* requeſt. Secondly, in comparing the power of his South-ſayers and Conjurers with the power of God, Chap. 7. 11. Thirdly, by imputing the deſires, which Gods people had to ſerve him (as the wicked alwayes will) to be nothing elſe but a diſpoſition in them to be idle, Ch. 5. 8. Fourthly, not only in retaining them ſtill in his Countrey, but doubling their ſervitude, ch. 5. 6.

Q. *How was this obſtinacy plagued?*

A. With ten ſeveral kindes of plagues.

Q. *Which be they?*

A. Firſt, the turning of water into blood. Secondly, multitude of Frogs. Thirdly, turning of duſt into lice. Fourthly, ſwarms of flies. Fifthly, death of cattle. Sixthly, ſcabs, and bliſters. Seventhly, thunder, lightning and hail. Eightly, graſhoppers and catterpillars. Ninthly, darkneſs. Tenthly, the death of the firſt-born.

Q. *For all theſe plagues, did* Pharaoh *never repent?*

A. Yes, feignedly.

Q. *How was that?*

A. So ſoon as Gods hand was removed by the prayer of *Moſes*, he preſently returned to his former obſtinacy.

Q. *In the proſecution of theſe plagues, what do we learn touching the perſon of* God?

A. Two things.

Q. *Which be they.*

A. His justice upon his enemies, and his mercy and loving favour toward his people.

Q. *Wherein appeared his mercy toward his people?*

A. In saving them, their cattle, and that part of *Egypt* where they inhabited, free from the touch of any of those former plagues, ch. 8. 12.

Q. *Why did not* Moses *submit unto* Pharaoh, *when he was content to let the people go, but stayed their cattle?*

A. Because (like a faithfull Minister of the Lord) he would remit no part or parcel of his charge.

Q. *Was it part of his charge to take the cattel with him.*

A. Yes.

Q. *Wherein?*

A. In that they could not sacrifice without them, ch. 10. 26.

Q. *In the night before her departure, what did the Lord institute.*

A. The Sacrament of the Passeover.

Q. *What was that?*

A. A Lamb without blemish.

Q. *The Lamb was a sign, but what was the thing signified?*

A. The Angel of the Lord, that passed over the houses of the Israelites, and struck the

the first-born of the Egyptians with sudden death, ch. 11. 11.

Q. *What doth this figure unto us?*

A. The sacrifice of the true Paschal Lamb Christ Jesus, by whom all the faithful are delivered from the bondage of Hell, as the Israelites were (upon the institution of the Passeover) from the bondage of Egypt.

Q. *How many things do we learn as touching the persence of God in the instance of the children of Israels departure?*

A. Three.

Q. *which be they?*

A. First, his mercifulnesse in sparing the Israelites, and smiting the Egyptians. Secondly, his justice, in forcing the Egyptians to give the Israelites treasure, and apparel, as a satisfaction for their former servitude, which hitherto they had exacted of them for little or nothing. Thirdly, the continuance of his favour towards them, that doth not onely deliver his people out of danger, and leave them, but protects them still.

Q. *How doth that appear?*

A. In guiding them by night with a pillar of fire, and covering them by day with a cloud, ch. 13. 21.

Q. *How many things do we learn as touching the persons of the Israelites?*

A

A. Two things.

Q. *Which be they?*

A. The charge which God gave unto them, and their watchfulneſs.

Q. *What was their charge?*

A. To teach the benefits of God to their poſterity.

Q. *Wherein conſiſted their watchfulneſs?*

A. In that they attended all night for the hour of their departure, ch. 12. 30.

Q. *What do they give us to underſtand by that?*

A. This, that as they minutely waited upon the Lord for their deliverance out of bondage, to go to the earthly Canaan; ſo ought we continually to attend and make our ſelves ready for our paſſage out of this miſerable world, to the heavenly Canaan of perpetual joy and happineſs.

Chapter 14, *to* 40.

Queſtion.

After Iſraels departure, what vice do we note ſurvived in Pharaoh?

A. Inveterate malice, which ſeldom dyes, but with the ruine of him in whom it abides.

Q. *How did it break forth?*

A. By preparing a mighty hoaſt to follow the Iſraelites, ch. 14. 6, 7, 8.

Q.

Q. *For what intent?*

A. To be aveuged upon them, and quite deſtroy them.

Q. *How did he proſper?*

A. As all malicious perſons commonly do.

Q. *How was that?*

A. He, and his malice periſhed in the place, where he thought to have been their overthrow.

Q. *Where was that?*

A. In the red Sea.

Q. *What was the ſin of the people in this place?*

A. Weakneſs of Faith.

Q. *How was that?*

A. Notwithſtanding their ſtrange deliverance of late, yet when they ſaw the red Sea before them, and the Ægyptians upon their backs, they began to diſtruſt the power of God, and to rail upon *Moſes*.

Q. *How were they delivered?*

A. Moſes divided the waters, and they paſſed thorow, ch. 14. 21.

Q. *How was God honoured by* Pharaoh?

A. As he will be by his enemies, in their deſtruction.

Q. *How many times did the Iſraelites murmur againſt God, before he puniſhed them?*

A.

A. Four times.

Q. *Which be they.*

A. First at the red Sea, chap, 14. 21. ſecondly at the waters of Marah, ch. 15. 24. thirdly, when they wanted fleſh, chap. 16. 13, 14. fourthly, when they wanted water, ch. 17. 6.

Q. *what do we learn thereby?*

A. The long ſufferance of God towards ſinners.

Q. *How did God deliver them at all thoſe times?*

A. With great admiration.

Q. *How was that?*

A. At the firſt time he divided the red Sea; at the ſecond, he made the bitter waters ſweet; at the third, he gave them Quailes and Manna from heaven; at the fourth, he made a fountain of water for to guſh from out of the hard rock.

Q. *How did they offend the fift time?*

A. More grievouſly then before.

Q. *How was that?*

A. They made a golden calf, and worſhipped it for God.

Q. *What moved them to make the likeneſſe of a calf, rather then any other creature.*

A. The corruption which they had learned among the Egyptians, who did worſhip Oxen and Kine.

Q.

Q. *Did God puniſh them?*

A. Yes, (and time, I think) when they did utterly forſake him.

Q. *What was their puniſhment?*

A. Three thouſand of them were ſlain with the ſwords of their own brethren, ch. 31. 28.

Q. *Would not God utterly have deſtroyed them?*

A. Yes, but for the prayer of *Moſes*.

Q. *what was his prayer?*

A. He deſired his name might be rather blotted out of the Book of Life, then God ſhould quite root out that Nation, ch. 32. 32.

Qu. *what do we learn by that?*

A. The love and care which all good Magiſtrates ought to have over their people.

Q. *where was* Moſes *when this offence was committed?*

A. Upon Mount Sinai.

Q. *Was not his abſence, in ſome ſort, cauſe of their Idolatry?*

A. Yes.

Q. *what gather you by that?*

A. That the want of good Guids makes men to run into error.

Q. *what did* Moſes *upon Mount Sinai?*

A. He went to receive the Law.

Q. *How was the Law given?*

A. In thunder and lightning, ch. 19. 16.

Qu.

Q. *Why was it given in ſuch terrour?*

A. That the people might the more reverence him that gave it.

Q. *What is required of the people before they come to receive the Law?*

A. Two things, ch. 19. 10 11.

Q. *What be they?*

A. To ſanctifie themſelves for four dayes ſpace, and not to touch the skirts of the mountain.

Q. *What do we learn by theſe two things?*

A. Not to come to hear the word of God with corrupt hearts, nor to pry further into his ſecrets than we are limited.

Q. *What is generally commanded by the Law?*

A. That we ſhould love God with all our ſouls, and our Neighbours as our ſelves.

Q. *What is particularly forbidden in the Law?*

A. Murther, curſing, eſpecially our Parents, Chap. 21. 17. Cruelty towards ſervants, Chap. 31. 15. Not to do hurt, but to make ſatisfaction, Chap. 22. 16. Fornication, Chap. 22. 16. Witchcraft, Buggery, or carnal copulation with beaſts, Chap. 22. 19, Idolatry, Chap. 22. 20. Oppreſſion againſt Widow or Stranger, verſe 21, 22. All kinde of uſury, Chap. 22. 25. All railing and evil

ſpeak-

ſpeaking, eſpecially againſt Magiſtrates, becauſe to ſpeak againſt them, is to ſpeak againſt God, Chapter 22. 18. All falſhood, Chap. 23. 2. All unlawful detaining of our neighbours goods, Chap. 23. 3. All taking of bribes, Chap. 23. 8. All perjury, and whatſoever elſe may infect the ſoul, or offend God.

Q. *What is the reward of theſe ſins?*

A. Death.

Q. *Such as were pardonable, how were they pardoned?*

A. By offering ſacrifice.

Q. *What Doctrine do we learn by the ſacrifices of the Jews?*

A. Four points of Doctrine.

Q. *Which be they?*

A. Firſt, their thankfulneſs, to ſhew all they had came from God; Secondly, their obedience, to ſhew they were willing to obey God; Thirdly, their humility, to ſignifie that what was done to the thing offered, the offerer had deſerved; Fourthly, their hope, to ſhew their ſacrifices did figure the death of Chriſt, whereby their paſſage into Paradiſe, from whence they were expulſt, might be opened to them again.

Q. *Are ſuch Sacrifices to be uſed of Chriſtians?*

A. No.

Q. *Why?*

A. Becauſe they are aboliſhed by the death of Chriſt, and his all-ſufficient ſacrifice.

Q. *What elſe do we learn in this Book of Exodus?*

A. Two things.

Q. *Which be they?*

A. The election of Magiſtrates, and the order God ſet in his Church.

Q. *What kind of men ought Magiſtrates to be?*

A. They ought to be adorned with four ſpecial graces.

Q. *Which be they?*

A. Courage, fear of God, Juſtice, and a minde free from Covetouſneſs, ch. 18. 21.

Q. *How muſt they adminiſter Juſtice?*

A. To all perſons, and at all times.

Q. *Whom did God chuſe for his ſervice in the Temple.*

A. The Levites.

Q. *What kind of men muſt thoſe be?*

A. Such as have imprinted upon their breaſts knowledge and holineſs, ch. 28. 30.

Q. *Whoſe gift is the knowledge of handicrafts?*

A. The gift of God.

Q. *Why?*

A. Becauſe he firſt taught them.

Q. *To whom?*

A. To *Bezaleel* and *Aholiab.*

Q.

Q. *To what end did he teach them?*

A. For the furniſhing of the Temple.

Q. *Who provided them ſtuff for to work upon?*

A. The people.

Q. *In what manner?*

A. In ſuch abundance as *Moſes* commanded them to leave off.

Q. *What do we learn by that?*

A. Willingneſſe to ſerve God with our temporal goods, ch. 36. 6.

Q. *With whom did Iſrael fight their firſt Battle, after they came into the Wilderneſſe?*

A. With the Amalakites.

Q. *How long did they prevail?*

A. So long a *Moſes* held up his hands and prayed; but when he let them fall, the Amalakites prevailed, ch. 17. 11.

Q. *What doth that teach us?*

A. Two things.

Q. *Which be they?*

A. The effect of Prayer, and that we ought not to faint in Prayer; leaſt with the falling of our hands, we fail in our requeſt.

The end of Exodus,

LEVIT.

LEVITICUS.

Chapter 1. *to the end.*

Queſtion.

WHat is ſet down in this Book?

A. The duty of the Levites, and therefore it is called *Leviticus.*

Q. *What was their chiefeſt duty?*

A. To ſacrifice.

Q. *How many circumſtances were they to obſerve?*

A. Four.

Q. *Which be they?*

A. The manner how, the matter what, the perſon whom, and the place where.

Q. *What did the Iſraelites ſacrifice?*

A. Either things having life, as Bullocks, Lambs, Sheep, *&c.* or things without life, as oyl, fine flower, wafers, *&c.*

Q. *For whom did they ſacrifice?*

A. For themſelves and others.

Q. *Where?*

A. In the Temple.

Q. *In what manner?*

A. As God hath ſet down from the firſt of *Leviticus* to the nineteenth.

Q. *What is the Chriſtians ſacrifice?*

A. Prayer and thankſgiving.

Q. *In how many points doth the Iſraelites*

lites and the Christians sacrifice agree?

A. In six.

Q. *What is the first?*

A. As theirs was seasoned with Salt, so ours must be seasoned with the truth of a good Conscience.

Q. *What is the second?*

A. As theirs was brought to the Priest, so ours must be presented to God.

Q. *What is the third?*

A. As theirs was slain, so when we sacrifice, we must kill our lewd affections.

Q. *What is the fourth?*

A. As theirs was washt with Water, so ours must be washt with the tears of Repentance.

Q. *What is the fifth?*

A. As theirs was without blemish, so ours must be without hypocrisie.

Q. *What is the sixth?*

A. As theirs was kindled with fire, so ours must be with zeal.

Q. *Whence had they all these Instructions?*

A. From the mouth of God.

Q. *What was Gods meaning therein?*

A. To shew that he will be served as he himself appointed, and not after the inventions of men.

Q. *Did not break that Ordinance?*

A. Yes.

Q.

Q. *Who were they?*

A. *Nadab* and *Abihu*, ch. 10. 1.

Q. *How did they break it?*

A. By offering with ſtrange fire.

Q. *How were they puniſhed?*

A. Fire from heaven conſumed them.

Q. *Of how many ſorts were the Laws which God preſcribed to the houſe of Iſrael?*

A. Of two ſorts.

Q. *Which be they?*

A. Ceremonial and Moral.

Qu. *Which call you the Ceremonial Laws.*

A. Such as were obſerved in offering ſacrifice, and diſcerning things clean from unclean, and the cauſes thereof, ſet down from ch. 2. to 9.

Q. *What call you Moral?*

A. Such as concern integrity of manners.

Q. *How many are they as they are ſet down in the 19. Chapter?*

A. Seventeen.

Q. *Which be they?*

A. To honour our parents, *verſe* 3. To ſerve God freely and not by compulſion, *verſe* 5. In time of plenty to remember the poor, as in harveſt not to reap every corner of the field, nor gather the gleanings, nor all the grapes of the Vineyard, but to leave ſome for the poor, *verſe* 9. 10. Nor to de-

detain the workmans hire till morning, *ver.* 13. To eſchew all theft, falſhood and lying, *verſe* 11. All ſwearing and blaſpheming, *verſe* 11. All miſchievous practiſes which we preſume we may do undiſcovered, as to curſe the deaf, lay a ſtumbling-block before the blinde, *verſe* 14. Not to favour the poor, nor to honour the perſon of the mighty, *ver.* 15. All injuſtice, *ver.* 15. All carrying of tales, and conſpiracy againſt our neighbours, *verſe* 16. All hypocriſie, as we muſt not hate our brother in heart, and ſooth him to his face, *verſ.* 17. All revenge, *verſe* 18. All ſeeking after witches and conjurers. All obſervation of dayes and times, *verſ.* 26. All falſe weights, and meaſures, *verſ.* 35. All inceſt, *verſ.* 36. Not to offer our children to *Moloch*.

Q. *What is that Moloch?*

A. An Idol of the Ammonites.

Q. *Deſcribe him?*

A. He was great of ſtature and hollow within, having ſeven places of receipt: the firſt was for meal that was offered; the ſecond for Doves; the third for Sheep; the fourth for a Ram; the fifth for a Calf; the ſixth for an Oxe; the ſeventh for a Childe.

Q. *What may we underſtand by theſe ſeven bellies of the Idol?*

A. The ſeven deadly ſins; and as the

Iſra

Iſraelites were forbidden to ſuffer their Children to be devoured of this Monſter; ſo all Parents muſt beware, leſt through their negligence, their Children be made a ſacrifice for the ſeven deadly ſins.

Q. *How is that?*

A. They muſt not wink at their follies, but give them correction for their faults.

Q. *How did* Moſes *conclude this Book of Leviticus?*

A. With a bleſſing, and a curſe; with a bleſſing, if they kept theſe Commandments; and with a curſe, if they brake them.

Q. *What is the fruit of the bleſſing?*

A. Peace, plenty, victory, ch. 26. 4, 5, 6, 7.

Q. *What is the fruit of the curſe?*

A. Scarcity, famine, ſickneſs, ſervitude, war, ch. 26. 16, to the 26. verſe.

Q. *How many feaſts did the Iſraelites obſerve?*

A. Seven.

Q. *Which be they?*

A. Firſt, the Sabbath; ſecondly, the Paſſcover; thirdly, the Feaſt of unleavened Bread; fourthly, of the firſt Fruits; fifthly, of Whitſuntide; ſixthly, of Trumpets; ſeventhly of Tabernacles.

Q. *Why were thoſe Feaſts ordained?*

A. Not to glutt ny, to cheriſh ſloth, or

or immodeſt mirth, but to glorifie God for his ſeveral bleſſings.

The end of Leviticus.

NUMBERS.

Queſtion.

WHat *is done in this Book?*

A. The Children of Iſrael are numbred.

Q. *To what end?*

A. For three cauſes.

Q. *Which be they?*

A. Firſt, for a collection towards the building of the Temple. Secondly, for appointing Captains and Leaders over every family, chapter 2. Thirdly, for a diviſion of the Land of Canaan amongſt the Tribes.

Q. *Is there any thing to be learned hereby?*

A. Order and Government that ought to be in every Common-wealth.

Q. *Whom did they appoint their Chief Guide?*

A. God.

Q. *Where doth that appear?*

A. In this Chapter.

Q. *How?*

A. In that they never journeyed, but

when they ſaw the Cloud riſe from the Tabernacle, nor never pitch their Tents but when it ſtayed, ch. 9. 17, 19.

Q. *And wherefore was thus?*

A. For two cauſes.

Q. *Which be they?*

A. Firſt, that they might (as all Gods people ought to do) continually wait upon the Lord, and have their eyes lifted up towards heaven. Secondly, to be alwayes in readineſs, becauſe they knew not at what hour the Lord would riſe.

Q. *What doth that teach us?*

A. At every minute to be in readineſs for death, becauſe the hour thereof is uncertain.

Q. *Alwayes when they did ſet forward on their journey, what was* Moſes *cuſtom?*

A. To pray, ch. 3. 5.

Q. *How?*

A. Lord, riſe up, and let thine enemies be ſcattered.

Q. *And when they reſted, what did he?*

A. Prayed likewiſe.

Q. *In what manner?*

A. O Lord, return to the many thouſands of Iſrael, ch. 10. 36.

Q. *What Doctrine learn we by this?*

A. Ever when we ſet forward upon any journey, or begin any work, to pray; and when we reſt, or make an end, to do the like;

like; that our ſpeed may be the better.

Q. How many wayes did God ſhew himſelf gracious to the Iſraelites in this Book?

A. Four manner of wayes.

Q. Which be they?

A. Firſt, in being ſtill their guide; Secondly, in feeding them with Manna as he had begun; Thirdly, in being merciful towards them when they repented; Fourthly, in giving them victory over nine ſeveral Princes.

Q. Which be they?

A. Aram, King of the South Canaanites; *Og*, King of Baſhan; *Sihon*, King of the Amorites; *Balac*, King of Moab; *Evi*, *Rekim*, *Zur*, *Hur*, and *Reba*, Kings of Midian.

Q. What was the ſpoil they took in the overthrow of the Kings of Midian?

A. Six hundred ſeventy and five thouſand Sheep, ſeventy two thouſand Beeves, ſixty one thouſand Aſſes, thirty two thouſand Virgins priſoners; beſides Gold, Silver, Tin, Braſs, and Lead, ch. 31.

Q. What was the ſlaughter there made?

A. They put both man, and woman, and childe to the ſword, except thoſe Virgins above named.

Q. What was the cauſe they did ſo?

A. The Commandment of God.

Q. *Why was God ſo ſevere againſt them?*

A. By reaſon King *Balac*, when he ſaw his own force too weak to diſgorge his malice upon the Iſraelites, and that the Prophet *Bilaam* (contrary to his expectation) inſtead of curſing, did bleſs them, he fell to another practiſe.

Q. *What was that?*

A. By the counſel of *Bilaam*, he ſought to bring them in diſpleaſure with their God, and ſo to have them cut off.

Q. *How did he compaſs that?*

A. By flattery.

Q. *In what manner?*

A. He ſent Midianitiſh women unto them, who, by their allurements, inticed them to fornication and idolatry.

Q. *What do we learn by that?*

A. That the wicked will leave no means unpractiſed for the deſtruction of the godly.

Q. *Was God wroth with the Iſraelites then for theſe ſins?*

A. So grievouſly, that God commanded the offenders to be hanged, and ſmote with the plague twenty four thouſand, chap. 25. 45.

Q. *Who redeemed this plague?*

A. The zeal of *Phineas*, that ſlew

Zimri

Zimri and Cozbi in the act of Fornication, ch. 25. 8.

Q. *What do we learn by the whole circumſtance?*

A. That God, though he plague his people when they ſin, yet he will ten times more plague them that were the cauſe of their ſins, as may appear by his wrath extended upon the Midianites.

Q. *Were the Iſraelites thankful for the gracious care which God had over them?*

A. No, they were rebellious, and ununthankful.

Q. *How many ſins (by their example) do we learn to beware of in this Book, beſide thoſe two ſins before ſpoken of, Fornication and Idolatry?*

A. Four other.

Q. *Which be they?*

A. Murmuring againſt God, diſtruſt in his promiſes, breach of his Sabbath, and rebellion againſt his Magiſtrates.

Q. *How many times did they murmur?*

A. Four times.

Q. *When firſt?*

A. Three dayes after they departed from Sinai.

Q. *How were they puniſhed?*

A. The Lord conſumed with fire the

utmoſt part of the hoaſt, ch. 11. 1.

Q. *How the ſecond time?*

A. They were weary of Manna, and luſted after fleſh.

Q. *How were they puniſhd?*

A. They had fleſh while they ſurfeited, and their ſurfeit brought a grievous plague upon them, inſomuch that they died with the meat in their mouths, Chapter 11. 20, 33.

Q. *How the third time?*

A. For water.

Q. *Where?*

A. At Kadeſh, in the Deſart of Zin, ch. 20.

Q. *How the fourth time?*

A. For bread and water.

Q. *How were they puniſhed?*

A. God ſent fiery ſerpents that ſtung them to death, ch. 21. 6.

Q. *What cauſed the mercy of God, at all times to put an end to their puniſhments?*

A. Two things.

Q. *Which be they?*

A. Their own repentance firſt, and the prayer of *Moſes*.

Q. *How was the plague of fiery Serpents remedied?*

A. God commanded *Moſes* to make a brazen Serpent, and hang it upon a croſs; and whoſoever (being ſtung) looked up to it, was cured.

Q. *What was this figure of?*

A. The vertue of Christ, who hanging upon the crosse, is a soveraign medicine for the sickness of our souls, if we look up to him with the eye of Faith.

Q. *How did they distrust Gods promise?*

A. In being come to the land of Canaan, and desiring to go back to Egypt, or to be buried in the wilderness.

Q. *What was the ground of that desire?*

A. Their faintness of heart.

Q. *wherein?*

A. In that though God had divers times before sworn to give them the Land of Canaan for an everlasting inheritance, yet they feared to go forward, when they heard the Land was inhabited with Gyants.

Q. *Of whom did they hear that news?*

A. Of the Spies that were sent to search the Land, and bring of the fruits, chapter 13. 21.

Q. *Who encouraged the people against this fear?*

A. *Caleb* and *Joshua*.

Q. *What would the people have done to them for crossing their humour?*

A. Have stoned them to death.

Q. *How did God punish their distrust?*

A. He would have quite destroyed them, but for the prayer of *Moses.*

Q. *How did he then pacifie his wrath?*

A. Even with the judgement of their own mouths.

Q. *How was that?*

A. As they desired rather to be buried in the Wilderness, than to enter into the Land of Promise, even so it came to pass; for that all that then lived, from twenty years old and upward, dyed, and were buried in the Wilderness, excepting *Caleb* and *Joshua.*

Q. *What was the reason that the like punishment fell upon* Moses?

A. For his distrust too, as appeareth, ch. 11. 13. and ch. 20. 10.

Q. *What do we learn by that?*

A. That no man is so righteous but he may fall.

Q. *By whom was the Sabbath broken?*

A. By an old man.

Q. *wherein?*

A. In gathering sticks to make him a fire, ch. 15. 32 36.

Q. *How was he punished?*

A. He was stoned to death.

Q. *What may we learn by this?*

A. If God were so severe for gathering a few sticks on the Sabbath, he will be far

far more ſevere to ſuch as prophane his Sabbath by ſwearing, drinking, gaming, whoring, and other lewd exerciſes.

Q. *How many times did Iſrael murmur and rebel againſt Gods Magiſtrates?*

A. Twice.

Q. *Who were the firſt that rebelled?*

A. *Aaron* and *Miriam.*

Q. *Againſt whom?*

A. Againſt *Moſes.*

Q. *What was their puniſhment?*

A. *Miriam* was ſtrucken with a Leproſie.

Q. *How was ſhe cured?*

A. By the prayer of *Moſes.*

Q. *What learn we by that?*

A. The vertue of meekneſs, to pray for our enemies, as *Moſes* did, ch. 12. 13.

Q. *Who rebelled the ſecond time?*

A. *Corah, Dathan, Abiram,* and their accomplices.

Q. *What was their rebellion?*

A. They uſurped upon the Prieſts Office, and compared for worthineſs with *Moſes* and *Aaron.*

Q. *What became of them?*

A. The earth opened, and ſwallowed them up alive, ch. 16. 31, 32.

Q. *How did God puniſh the people that took their parts after their death.*

A. Fourteen thouſand and ſeven hundred dyed of the peſtilence.

Q. *How did he further convince their rebellion?*

A. By proving the Houſe of *Levi* only chosen for the Prieſt-hood.

Q. *How?*

A. By a Miracle.

Q. *In what manner?*

A. *Aarons* rod, among the twelve that were put into the Tabernacle for the twelve Tribes of *Iſrael*, did bloſſom and bear ripe Almonds.

Q. *What is the inference of this example?*

A. How odious a thing it is in the ſight of God to grudge againſt Magiſtrates and Rulers.

Q. *How many wayes is a man ſubject to ſin?*

A. Two manner of wayes.

Q. *Which be they?*

A. Of Ignorance, and Preſumption.

Q. *What deſerveth the firſt?*

A. Favour.

Q. *What the ſecond?*

A. Death, ch. 15. 27. 30.

Q. *By how many Witneſſes ought a man (by the Law of God) to be convicted in a Caſe touching a Mans life?*

A. By two, and not under, ch. 35. 30.

Q. *How long did God lead the Iſraelites to and fro in the wilderneſs?*

A.

A. Forty year.

Q. Why did he detain them ſo long from their promiſed happineſs?

A. To try their Faith, and by continual exerciſing of them, ſometimes with croſſes, ſometimes with bleſſings, to make them learn only to truſt in him, and ſo in the end to appear worthy heirs of ſo bleſſed an inheritance.

The end of Numbers.

DEUTERONOMY.

Queſtion.

WHat is contained in this Book of Deuteronomy?

A. Another repetition of the Law.

Q. Why?

A. Becauſe they were dead to whom the Law was given.

Q. How many things were they to obſerve in reading the Law?

A. Two things.

Q. Which be they?

A. Firſt, neither to adde to it, nor take from it, ch. 4. 2. Secondly, not only to learn it themſelves, but to teach it alſo to their poſterity, ch. 4. 9.

Q. In what manner did God admoniſh this new generation to be carefull of his Law?

A. By the remembrance of two things.

Q. *Which be they?*

A. The ingratitude of their Fathers who had provoked his wrath, and were dead; and the wonderful miracles and victories which he had brought to pass amongst them, to assure them of his love and protection.

Q. *Amongst the rest, which is one of the special favours of God bestowed upon them, mentioned in this Book?*

A. That in forty years space the garments of their forefathers never waxed old, ch. 8. 4.

Q. *How doth he encourage them not to be afraid to enter into the Land of* Canaan?

A. Three manner of wayes.

Q. *Which be they?*

A. First, in that he was God, and would be true of his promise; for he had sworn they should possess it. Secondly, by telling them it was a most pleasant, rich, and fruitful Countrey, chap. 8. 7, 8, 9 Thirdly, by assuring them of all assistance; yea, the very Hornets and Flies of the air should fight for them, ch. 7. 20.

Q. *Of how many things doth God counsel them to beware when they are once settled in* Canaan?

A. Of three things.

Q.

Q. *Which be they?*

A. Unthankfulneſs, preſumprion, and lack of charity.

Q. *How did he ſhew they might be unthankful?*

A. By enjoying the fruits of the Land, and not praiſing his name for them, chap. 8. 10.

Q. *How preſumptuous?*

A. By attributing the glory thereof to their own ſtrength, and not to the free mercy of God, chap. 8. 17.

Q *How uncharitable?*

A. In having abundance, and ſhutting up their hands againſt the poverty of their brethren, ch. 15. 7. A ſin too common in theſe dayes.

Q. *What other vices did he forbid?*

A. Forſaking of Gods ſervice for the love of any Friend, be he never ſo dear, ch. 13. 6. The impoveriſhing of Gods Miniſters, ch. 12. 19. Confuſion of ſex, as a man to wear womans apparel, or a womans mans, ch. 22. 5. Detaining any thing of anothers which we finde, ch. 21. 12, 13. All manner of cruelty, even towards bruit beaſts, ch. 12. 6. All doubleneſs of heart, hanging between two Religions, figured unto us by the garment of Linſie-woolſie, ch. 22. 11, 12. All violating of Virginity, ch 22. 25. All bearing of falſe witneſs

neſs, ch. 19. 16. All imploying of evil gotten goods in the ſervice of God, as ſuch as think they may be charitable with money gotten by theft, uſury, or whoredom, ch. 23. 18. The taking of any thing to gage whereby our neighbour gets his living, ch. 24. 6. All partiality, as to puniſh one for the ſin of another, ch. 24. 16. All ſecurity and flattering of a mans ſelf in his own ſin, ch. 19. verſe 20, 21.

Q. *If they did, or if we do offend in any of theſe ſins, how will God execute his judgements upon us?*

A. Without reſpect of perſons, Chapter 10. 17.

Q. *What may we pretend for an excuſe if we be found guilty in any of theſe ſins?*

A. Nothing.

Q. *Not Ignorance?*

A. No.

Q. *Why?*

A. Becauſe we are (as the *Iſraelites* were) daily admoniſhed of them by the Miniſters of Gods word, ch. 30. 11.

Q. *Did* Moſes *never enter into the Land of* Canaan?

A. No; only he had a ſight of it, and then dyed.

Q. *What was the reaſon?*

A. His ſin of diſtruſt in Gods power, com-

committed at the waters of Meribah.

Q. *What may we learn generally by his whole life?*

A. Six Vertues for that one Vice before remembred.

Q. *Which be they?*

A. First, boldness in his Calling, that feared not to speak to *Pharaoh*; Secondly, meekness against wrong, that was not moved at any despiteful words, given by the *Israelites*; Thirdly, patience against travel, that did not only guide the *Israelites* in their journeyes, but at all times decided their causes; Fourthly, zeal in Gods glory, for the advancement of vertue, and repressing of vice; Fifthly, love to his Brethren, to spend his life for them, rather than they should miscarry; Sixthly faith in his end, not envying that he might not enter into the Land of promise; considering by death he was invested with a greater inheritance, the Kingdom of Heaven.

The end of Deuteronomy.

JOSHUA.

Question.

WHo *succeeded* Moses?

A. Joshua.

Q.

Q. *By whose appointment?*

A. By Gods.

Q. *What was his charge?*

A. Twofold, to keep the law of God, and to bring Israel out of the wilderness into Canaan.

Q. *What special vertues had he?*

A. Three.

Q. *Which be they?*

A. Faith, wisdom, courage, such as all good Governours ought to have.

Q. *How did he shew his Faith?*

A. By believing Gods promises.

Q. *How his Wisdom?*

A. In governing discreetly.

Q. *How his Courage?*

A. In leading on the people without dread of their enemies.

Q. *How doth God here encourage the people?*

A. Three manner of wayes.

Q. *Which be they?*

A. First, in renewing his former promise, and telling them they should divide the Land for Inheritance, ch. 1. 6. Secondly, in giving them a captain endued with the spirit of *Moses*, and able to be their Conductor, ch. 1. 5. And thirdly, by assuring them he would cast a faintness of heart upon their enemies, ch. 2. 11.

Q. *How were the people confirmed that*

Joshua

Joshua *had the spirit of* Moses ?

A. By two miracles that he did.

Q. *What is the first ?*

A. His dividing the waters of Jordan, and the whole hoast passing over dry shod, ch. 3. 13, 17.

Q. *What is the second ?*

A. He caused the Sun and Moon to stand still in the firmament, ch. 13. 13.

Q. *How ?*

A. By Prayer.

Q. *What learn you by that ?*

A. Two things.

Q. *Which be they ?*

A. The effect of Prayer, and the obedience of all Creatures, for the glorifying of God.

Q. *How was God glorified by that miracle ?*

A. Joshua by that means had a longer time of day-light for the vanquishing of Gods enemies.

Q. *Were none of the Tribes placed on this side Jordan ?*

A. Yes.

Q *How many ?*

A. Two and a half.

Q. *Which be they ?*

A. Reuben, Gad, and the half Tribe of *Manasseh.*

Qu. *Did they sit down in peace, and suffer*

ſuffer their brethren to go to war?

A. No, they ſhewed more brotherly love.

Q. *What was that?*

A. They left their wives, children, and cattle in the poſſeſſions which were allotted them, and themſelves armed went foremoſt, and would take no reſt till their brethren, the other Tribes, were likewiſe planted as well as they, ch. 7. 16.

Q. *When they had paſſed Jordan, how did* Joſhua *ſhew himſelf thankful to God for ſo great a miracle?*

A. By ſetting up a memorial of his power.

Q. *What was that?*

A. Twelve Stones, for the twelve Tribes of Iſrael.

Q. *For what purpoſe did he ſo?*

A. For two cauſes.

Q. *Which be they?*

A. Firſt, that ſuch a remembrance of Gods mighty power might ſerve for a further condemnation to his enemies; and ſecondly, that his ſervants might the more reverence him, ch. 43. 10.

Q. *Which was the firſt City they meant to conquer?*

A. Jericho.

Q. *Did they raſhly go and beſiege it, as proudly preſuming that howſoever, or what-*

whatsoever they did, God would be with them?

A. No, liks discreet Souldiers, they used three things.

Q. *Which be they?*

A. Deliberation, consultation, and sanctification.

Q. *How deliberation?*

A. They took time.

Q. *How consultation?*

A. Two manner of wayes, they sate in councel amongst themselves, and submitted their councel to the direction of God.

Q. *How sanctification?*

A. Two manner of wayes, by prayer, and fasting.

Q. *When they had taken counsel, what did they?*

A. Sent Spies to know the state of their enemies.

Q. *What danger were they in?*

A. Of death.

Q. *By whom?*

A. By the King.

Q. *Who saved their lives?*

A. A woman Harlot.

Q. *How?*

A. By hiding them in the top of her house, when the King made search for them.

Q. *What moved her to do so?*

A.

A. The fame which ſhe heard of the works of God.

Q. How did the Iſraelites requite this kindneſs?

A. They ſaved her, her Father, Mother, Children, and all they had.

Q. Did they ſhew this mercy of their own accord?

A. No, but by the inſtinct of Gods Spirit.

Q. What do we learn thereby?

A. That God will not the death of ſinners, if they repent.

Q. How was the Citie won?

A. The walls fell down by the power of God, and then *Joſhua* entered, ch. 6. 20.

Q. How were the Iſraelites commanded to eſteem of the City, and all that was in it?

A. As a thing execrated and accurſed, ch. 6. 17.

Q. was nothing reſerved?

A. Yes, Silver, Gold, and the Veſſels of Braſs and Iron.

Q. What was to be done with them?

A. They were to be conſecrated to the Lords uſe, ch. 6. 19.

Q. How were they to be conſecrated?

A. By being molten, and the property of them altered.

Q. What ſin was here committed?

A. Theft.

Q.

Q. *Who committed it?*

A. Achan.

Q. *How?*

A. He kept a Babyloniſh Garment, two hundred ſhekels of Silver, and a Wedge of Gold of fifty ſhekels weight, which he had in his Tent, to ſerve for his own private uſe, ch. 7. 11.

Q. *What was their fortune after the committing of this ſin?*

A. Their good ſucceſs was turned into bad; ſuch is alwayes the fruit of wickedneſs.

Q. *How did that appear?*

A. When three thouſand Iſraelites were ſent againſt *Ai*, the Inhabitants thereof put them to flight, and ſlew ſix and thirty of them, ch. 7 5.

Q. *How were they cleared of this ſin?*

A. By deſtroying *Achan*, his family, and all he had, ch. 7. 14.

Q. *How did the Gibeonites purchaſe a league of friendſhip with* Joſhua?

A. By diſſimulation.

Q. *In what manner?*

A. Coming unto him in ragged clothes, and old ſhooes, as though they had worn out their apparel by journeying from ſome far Countrey.

Q. *How did* Joſhua *reward their diſſimulation?*

A.

A. He ſuffered them to live, becauſe of his promiſe: but he condemned them for ever to be drudges to the Congregation, to hew wood, and draw water, ch. 9. 11.

Q. *How many Kingdoms did* Joſhua *ſubdue?*

A. Thirty and one.

Q. *What mercies did he ſhew in all his Victories?*

A. None at all; he deſtroyed every ſoul, ch. 10. 14.

Q. *What moved him thereunto?*

A. The Commandment of God.

Q. *What is ſignified thereby?*

A. That wickedneſs muſt be quite rooted out, where God means to be ſerved.

Q. *Were the Iſraelites now in quiet poſſeſſion of Canaan?*

A. They were, ch. 21. 14.

Q. *What did they ſhew?*

A. The full performance of Gods promiſe.

Q. *What vertues do we learn from the Iſraelites after their Victories?*

A. Two.

Q. *Which be they?*

A. Thankſgiving and brotherly unity.

Qu. *How were they thankful?*

A. In proteſting to ſerve and obey God for his benefits beſtowed upon them, ch. 24.

Q. *How did they ſhew brotherly unity?*

A. In equal diviſions of their portions without ſtrife or contention.

Q. *How did* Joſhua *dye?*

A. Like a vertuous man.

Q. *How was that?*

A. Rehearſing the mercies of God, and exhorting the people to fear him, chap. 24.

The end of Joſhua.

JUDGES.

Queſtion.

WHat *Governours had the people after* Joſhua?

A. Judges.

Q. *Why were they called Judges?*

A. Becauſe they did execute Gods judgements upon their enemies.

Q. *Had they many enemies after the death of* Joſhua?

A. Yes.

Q. *What was the cauſe?*

A. Their ſins.

Q. *What was their general ſin?*

A. Diſobedience.

Q. *How did that ſpread?*

A. Into three branches.

Q. *Which be they?*

A. Vain pitty, Idolatry, and Ingratitude.

Q.

Q. *How were they vainly pittifull?*

A. In making a League with the Canaanites, whom they ought to have cast out, chap. 1.

Q. *How were they Idolaters?*

A. In worshipping Idols, ch. 1. 12.

Q. *How ingrateful?*

A. In being made owners of Cities which they built not, and Vineyards which they planted not, they forgat to glorifie the Giver.

Q. *What were the general punishments of their sins?*

A. As the Lord had said before, those people whom they saved became goads to their sides, and thorns in their eyes.

Q. *What is the meaning of that?*

A. They continually vexed them with war.

Q. *Wherefore did God suffer that?*

A. To sift and prove them, as he alwayes will do such as he loveth.

Q. *Did the Lord then still love them, considering how they had provoked him by their former wickedness?*

A. He did.

Q. *What doth that shew?*

A. The unspeakable mercy of God towards his Church.

Q. *What was the general vertue that purchased his mercy towards them?*

A.

A. Repentance; they cryed, and he heard their groaning, ch. 2. 18.

Q. *Wherein was his mercy expreſt?*

A. In ſending them Deliverers.

Q. *How many were they?*

A. Sixteen.

Q. *Rehearſe them?*

A. Othniel, Ehud, Shamgar, Deborah, Barak, Gideon, Abimelech, Tola, Jair, Jephtha, Ibzan, Elon, Abeloc, Sampſon, Eli, and Samuel.

Q. *What were the particular ſins of the Iſraelites?*

A. In *Abimelech* three.

Q. *Which be they?*

A. Ambition, Tyranny, and Deſpair.

Q. *How was he ambitious?*

A. He uſurped the Kingdom after his Father *Gideons* death, ch. 9. 3.

Q. *How did* Jotham *his youngeſt Brother reprove him for his ambition?*

A. By the example of Trees, wherein he ſhews that thoſe of leaſt deſert are alwayes moſt aſpiring, ch. 9. 8.

Q. *How was* Abimelech *tyrannous?*

A. In murdering ſeventy of his own Brothers for the ſecuring of his own eſtate, ch. 9. 5.

Q. *Wherein was he deſperate?*

A. In cauſing his Page to kill him in his extremity, ch. 9. 54.

Q. *What was the punishment God first laid upon him before this happened?*

A. That as he had lived a strange life; so God gave him his deaths wound as strangely.

Q. *What was that?*

A. A Woman with a piece of a mill-stone almost knockt out his brains.

Q. *Where?*

A. At the Tower in *Thez*, ch. 9. 53.

Q. *What sin else reigned particularly in the people?*

A. In *Sampson*, lust; in *Jeptha*, temerity, or rashness; in a *Levite*, love of vanity; in the men of *Benjamin*, the rape of a woman; in the *Ephramites*, envy.

Q. *Towards whom was* Sampson *lustfull?*

A. Towards *Dalilah* a wicked woman, ch. 16 4.

Q. *How was he punished?*

A. He lost Gods excellent gifts, and became a slave to his enemies, chapter 16. 19, 21.

Q. *How was* Jeptha *guilty?*

A. In making a rash Vow, and performing it.

Q. *How was he punished?*

A. Through his own folly he became childless.

Q. *How was the Levite guilty?*

A.

A. In forſaking the ſervice of God, to ſupply the wants of his body.

Q. *How was this?*

A. He was content to ſerve in the Temple of Idols for meat, drink, and apparel, ch. 17. 10, 11.

Q. *What was his puniſhment?*

A. He was taken priſoner by the men of Dan. ch. 18. 17.

Q. *How was the Tribe of* Benjamin *guilty?*

A. For the raviſhing of a Levites wife.

Q. *What was their puniſhment?*

A. All the other Tribes roſe up againſt them, razed their City, and ſlew all their men, but ſix hundred that fled into the wilderneſs, ch. 20. 46, 47.

Q. *How were the* Ephramites *envious?*

A. They repined at the great victory, which *Jephtha* had obtained againſt the Ammonites.

Q. *How were they puniſhed?*

A. Jephtha ſlew of them forty and two thouſand, ch. 12. 6.

Qu. *What particular vices were there in the people of other Nations?*

A. In *Adoni bezek* a Canaanite, inhuman cruelty, ch. 1. 17. In the men of Succoth and Penuel, churliſh behaviour towards Souldiers, ch. 8. 6. 8. Deriſion in the Philiſtims againſt *Sampſon.*

Q. *How was* Adoni-bezeck *cruel?*

A He did cut off the thumbs of the hands and feet of ſeventy Kings, and made them gather crumbs underneath his table.

Q. *What was his puniſhment?*

A. The meaſure which he had offered to others, was laid upon himſelf; the Iſraelites when they took him, uſed him in the ſame manner, ch. 1. 7.

Q. *How were the men of* Succoth *and* Penuel *churliſh to Souldiers?*

A. In denying them victuals in their extremity.

Q. *What Souldiers were they thus unfriendly to?*

A. To *Gideon*, and his Souldiers.

Q. *How did* Gideon *revenge himſelf upon them?*

A. He tore their Elders in pieces with thorns, overthrew the Tower of *Penuel*, and ſlew the men of the City, ch. 8. 16, 17.

Q. *How did the Philiſtims deride* Sampſon?

A. They uſed him as a Fool at their feaſt, to make them laugh.

Q *What did this their deriſion moreover include?*

A. Blaſphemy againſt God.

Q *How was* Sampſon *revenged upon them?*

A. He pulled the Banquetting-houſe upon

upon their heads, ch. 16. 30.

Q. *What do we learn in this Book as touching the perſon of God?*

A. Two things.

Q. *Which be they?*

A. Mercy and Omnipotency.

Q. *Wherein ſhewed he his Mercy?*

A. In pardoning their offences, though they did daily offend him.

Q. *Wherein his Omnipotency?*

A. In bringing great matters to paſs by weak means.

Q. *What were they?*

A. Ehud being lame of his right hand, ſlew King *Eglon* with a Dagger of a Cubit long, *Shamgar* ſlew ſix hundred Philiſtims with an Oxe goad; *Jael*, a woman, killed *Siſera*, the chief Captain of King *Jabin*'s hoaſt, with a hammer and a nail; *Gideon* a poor threſher overcame an hoaſt of men with broken potſheards and rams horns; *Sampſon* ſlew four thouſand men with the jaw-bone of an Aſſe.

Q. *What were the acts of* Eli *and* Samuel?

A. They are ſet down in the Books of *Samuel.*

The end of Judges.

RUTH.

Question.

OF *whence was* Ruth?

A. Of the Land of *Moab.*

Q. *Of what birth was ſhe?*

A. She was but baſely born.

Q. *What vertues do we learn by her example?*

A. Conſtant love of a Daughter-in-law to her Husbands Mother.

Q. *Who was her Husband?*

A. Chilion the ſon of *Elemelech*, a man of Judah.

Q. *Wherein conſiſted the love of* Ruth *to her Mother-in-law?*

A. In two things.

Q *Which be they?*

A. In not forſaking her company; and in relieving her with moſt painful labour, ch. 2. 18. and ch. 3. 17.

Q *What was her Mother-in law called?*

A. Naomi, the wife of *Elemelech.*

Q. *How came it to paſs that* Chilion, *the Son of* Elemelech, *being an Hebrew, married with* Ruth *a Moabite?*

A. Elemelech his wife and ſons, by reaſon of a famine that was in Judah, went to dwell among the Moabites, and ſo grew the acquaintance, ch. 1. 1.

Q.

Q. *How many Husbands had* Ruth?

A. Two.

Q. *Which was the laſt?*

A. Boaz an Iſraelite.

Q. *What doctrine learn we by the marriage of theſe two, conſidering the one was an Iſraelite, and the other a ſtranger to the children of God?*

A. That by the coming of Chriſt, who vouchſafed in the fleſh to proceed from her line, the Gentiles ſhould be likewiſe called to ſalvation, as well as the Jews.

The end of Ruth.

I SAMUEL.

Queſtion.

HOw *many of the Judges remain unſpoken of?*

A. Two.

Q. *Which be they?*

A. Eli, and *Samuel.*

Q. *How many Sons had* Eli?

A. Two.

Q. *Which be they?*

A. Hophni, and *Phineas.*

Q. *What ſin do we learn to beware of by the example of* Eli?

A. Too much lenity toward our children.

Q. *Wherein did* Eli *ſhew too much lenity towards his Sons?*

A. In not giving them correction for their faults.

Q. *What were his Sons faults?*

A. Prophanation and Adultery.

Q. *How did they Prophane?*

A. In ſerving their own appetites of the ſacrifices, before God was ſerved, chapter 2. 15.

Q. *How were they Adulterous?*

A. In uſing the company of ſuch women, as after their travel came to the Temple to be purified, ch. 2 22.

Q. *Did not their Father* Eli *rebuke them for thier faults?*

A. Yes, as many negligent Parents do now adayes, told them it was not well done, and bade them do no more ſo, and ſo let them paſs.

Q. *How did God puniſh the Father?*

A. Two manner of wayes.

Q. *Which be they?*

A. Firſt, he took his Office of Prieſthood from him.

Q. *How?*

A. By ſuffering the Ark to be taken away by the Philiſtims: and then, upon the news thereof, *Eli* broke his neck, chapter 4. 18

Q. *How were his Sons puniſhed?*

A. With ſudden death, both in one day, ch. 4. 17.

Q. *What did the Philiſtims with the Ark?*

A. They brought it to *Aſhdod*, a chief City of theirs, and placed it in their Temple cloſe by the Idol *Dagon*?

Q. *What agreement was between the Idol and it?*

A. As between God and the Devil, light and darkneſs; ſo that in the end the Idol fell down, and was broken in pieces, ch. 5. 4.

Q. *What do we learn by that?*

A. That when true Holyneſs comes in place, Superſtition cannot ſtand.

Q. *What ſin was it in the Philiſtims to take away the Ark of God?*

A. Sacriledge.

Q. *How were they plagued for it?*

A. With mortality and death of the people, and with a grievous ſickneſs called the Emerods, ch. 5. 12.

Qu. *What did they with it then?*

A. They ſent it back to Iſrael with gifts of Gold and Silver.

Q. *What were the gifts?*

A. Five golden Mice, and five golden Emerods.

Q. *Who received it?*

A. The men of Bethſhemeſh.

Q. *What was their ſin in the receipt thereof?*

A. Curioſity.

Q. *How?*

A. They would needs open and look into the Ark (which was lawful for none to do but *Aaron* and his Sons) to ſee if the Philiſtims had ſtoln away any of the reliques.

Q. *How did God puniſh them for this preſumption?*

A. He ſmote of thoſe men fifty thouſand, threeſcore and ten, ch. 6. 19.

Q. *What do we learn by this?*

A. Not to pry into the ſecrets of God, further than we have commiſſion.

Q. *How did Iſrael recover the favour of God again?*

A. By repentance.

Q. *By whoſe counſel?*

A. By *Samuels.*

Q. *Wherein did they ſhew repentance?*

A. In acknowledging their ſin, in faſting and lamenting, ch. 7. 6.

Q. *What was their ſpeed afterward?*

A. Proſperous.

Q. *How?*

A. They ſlew the Philiſtims, recovered their loſt Cities, and eſtabliſhed peace, ch. 7. 10, 14.

Q. *What vertues do we note in* Samuel?

A.

A. Diligence in his Calling towards men, and ſincerity of faith towards God.

Q. *How did he ſhew his diligence towards men?*

A. In governing juſtly.

Q. *How his ſincerity of faith towards God?*

A. In truly performing the duty of a Prieſt and Prophet.

Q. *What reaſon then had the people to miſlike the government of Judges, and crave a King?*

A Firſt, becauſe when *Samuel* waxed old, he reſigned his authority to his Sons, and they were Extortioners, and took bribes; and ſecondly, by reaſon of the mutability of mans nature, that for the moſt part affects alteration and change.

Q. *Was God pleaſed with their deſires?*

A. No.

Q *Why?*

A. Becauſe they thirſted for another kind of Government than he had appointed them, and ſeemed to prefer their own opinion before his wiſdom.

Q. *How did* Samuel *ſhew they had offended?*

A. By cauſing it to thunder and rain in Wheat harveſt.

Q. *How?*

A. By his Prayer and Invocation, ch. 12. 13.

Q.

Q. *What did the people then?*

A. Repented.

Q. *Was God merciſull?*

A. Yea, and promiſed to be a gracious God both to them and their King, upon condition they would ſerve him; ſo ready is God alwayes to pardon ſinners, if they will turn unto him, ch. 12. 19, 22.

Q. *What is to be noted in the life of* Saul?

A. Two things.

Q. *Which be they?*

A. His vertues, and his vices.

Q. *What were his vertues?*

A. He fought the battles of the Lord, and overthrew his enemies.

Q. *Why was his Kingdom taken from him?*

A. Becauſe of his vices.

Q. *How many were his particular vices?*

A. Eleven.

Q. *What was the firſt?*

A. His uſurping upon the Prieſts office, ch. 13. 9, 12.

Q. *What was the ſecond?*

A. He ſlew not *Agag* the King of the Amalekites as God had commanded him, ch. 15. 3.

Q. *When* Samuel *reproved him for this fault, what was his third ſin he ran into?*

A.

A. Obſtinacy.

Q. How?

A. He ſtood to it to the Prophets face, that he had not offended, ch. 15. 20.

Q. What was the fourth offence?

A. Envy.

Q. How?

A. He grudged at the vertues and good ſucceſſes of *David*, ch. 18. 9.

Q. What was his fifth offence?

A. Ingratitude.

Q. How?

A. He would have ſlain *David* the very time that he delivered him (by his Muſick) from the torment of the wicked ſpirit, ch. 18. 11.

Q. What was his ſixth offence?

A. Inconſtancy in his word.

Q. How?

A. He promiſed *David* his daughter *Merab* in marriage, and after gave her away to another, ch. 18. 17.

Q. What was his ſeventh offence?

A. Treachery of mind.

Q. How?

A. He would have betrayed *David* to the Philiſtims, ch. 18. 22, *&c.*

Q. What was the eighth offence?

A. Murther.

Q. How?

A. He would have killed *David* in his bed, ch. 19. 15.

Q.

Q. *Who preſerved him?*

A. *Michal*, his wife, and the daughter of *Saul*, ch. 19. 12.

Q. *After what manner did ſhe preſerve him?*

A. In letting him down thorow a window when the houſe was ſearched.

Q. *What do we learn by that?*

A. The duty of a faithful Wife towards a vertuous Husband, rather than to a wicked Father.

Q. *What was his ninth offence?*

A. He would have killed his own Son *Jonathan*, for excuſing *David*, ch. 20. 33.

Q. *What was his tenth offence?*

A. He ſlew the Lords Prieſts, ch. 22. 18.

Q. *What was his eleventh offence?*

A. He conſulted with Witches, chapter 28. 8.

Q. *How did God puniſh him for theſe offences?*

A. Five manner of wayes.

Q. *Which be they?*

A. Firſt, he took his Kingdom from him, and gave it to *David*, ch. 15. 28. Secondly, he deprived him of his holy Spirit, and poſſeſſed him with a fiend, ch. 16. 14. Thirdly, he gave his enemies victory over him, ch. 30. Fourthly, his own Sons were ſlain. Fifthly, he deſpaired and ſlew himſelf, ch. 31.

Q.

Q. *What was the reaſon that he perſecuted* David *as he did?*

A. His jealouſie over him, for that he knew he ſhould ſucceed him in his Kingdom.

Q. *What did he ſhew in that?*

A. Contempt againſt the Ordinance of God.

Q. *Was* David *then choſen before the death of* Saul?

A. Long before.

Q. *In his Election what do you obſerve?*

A. That God in chooſing his Miniſters, hath not ſo much reſpect to the outward gifts of the body, as to the inward graces of the mind.

Q. *How did that appear?*

A. In chuſing *David* the youngeſt and weakeſt of his brothers, and refuſing the reſt of more likely aſpect and countenance, ch. 10.

Q. *After* David *was choſen King, what were his acts?*

A. He ſlew a Lion, a Bear, and vanquiſhed great *Goliah*?

Q. *What may we underſtand by his proſpering in ſtrength and power?*

A. That to a vertuous mind God will alſo give vigour of body.

Q. *What did he figure by his victory over* Goliah?

A.

A. The victory of Christ over the Devil.

Q. What vertues do we learn from David *in the first Book of* Samuel?

A. Three.

Q. Which be they?

A. Patiente, Clemency, and Loyalty.

Q. Wherein did he shew his Patience?

A. In quiet bearing of persecution.

Q. How manifold was his p rsecution?

A. Twofold, first by *Saul*, and then by the Amalekites.

Q. How many wayes did Saul *persecute him?*

A. Three manner of wayes.

Q. What were they?

A. First, by bringing him in danger of death; Secondly, of famine; Thirdly, by driving him into exile.

Q. How many times was he in danger of death?

A. Six times.

Q. Which be they?

A. First, in the presence of *Saul*, when *Saul* threw his spear at him; Secondly, in being sent by *Saul* to fetch an hundred fore-skins of the Philistims; Thirdly, in his Chamber, when his wife *Michal* delivered him; Fourthly, in *Gath*, when he escaped from King *Achish*, by counterfeiting madness; Fifthly, when he was in the

the ſame Cave with *Saul*; Sixthly, when the men of Ziglag would have ſtoned him.

Q. *How many times was he in danger of famine?*

A. Twice: Firſt, when he did eat the Shew-bread, ch. 21. 6. Secondly, when he ſent to *Nabal* for proviſion, ch. 35. 23.

Q. *Where lived he an exile?*

A. Firſt, in the Wilderneſs, and then among the Philiſtims.

Q. *Wherein did he ſhew his clemency?*

A. In pardoning *Nabals* churliſh anſwer, when he had vowed his ruine, chapter 25. 33.

Q. *At whoſe entreaty did he pardon him?*

A. At *Abigails*, *Nabals* wife.

Q. *What do we learn by that?*

A. That many times the follies of men are excuſed by the wiſedome of their Wives.

Q. *How was he perſecuted by the* Amalekites?

A. They took his wives, *Abinoam* and *Abigail* Priſoners.

Q. *Who reſcued them?*

A. David.

Q. *wherein ſhewed he his Loyalty?*

A. Not onely in refraining to lay violent hands upon *Saul* his Anointed Soveraign,

reign, though twice he were in his power, and might have ſlain him, but alſo in praying for his welfare.

Q. *How often was* Saul *in his power?*

A. Twice.

Q. *Where?*

A. Once in the cave of the rock of *Engedi*, and another time in the wilderneſs of *Ziph*, near the mountain of *Hacailah* ch. 24. 4. and 26. 8.

Q. *What do we learn by this?*

A. That no Subject ought to lay violent hands upon his Prince, be he never ſo wicked.

The end of I Samuel.

II SAMUEL.

Queſtion.

WHo *was the firſt Offender* David *puniſhed after he came to the Crown?*

A. A Pick-thank, and a Counterfeit.

Q. *What was he?*

A. An Amalekite.

Q. *How did he counterfeit?*

A. He told *David* he had ſlain *Saul*, ch. 1. 10.

Q. *How did he inſinuate, and pick a thank with* David?

A. He brought him the Crown that *Saul* wore upon his Head, and the Bracelet that

that he had upon his arm, ch. 1. 10.

Q. *How did the King accept this news?*

A, He rent his cloaths, wept, and fasted till night.

Q. *What do we learn by that?*

A. The tender compassion of *David*, and so consequently that ought to be in Christians for the hard misfortune even of our enemies, ch. 1. 17.

Q. *How did he reward the counterfeit?*

A. As I wish all counterfeit pick-thanks may be; instead of a rich reward which he hoped for, he frowned upon him, askt him how he durst shed the blood of the Lords Anointed, and commanded one of his Followers to kill him, ch. 1. 15.

Q. *How was the state of the Kingdom when* David *entered upon it?*

A. Like a tempestuous Sea.

Q. *What was the reason?*

A. A civil dissention.

Q. *Who raised it?*

A. *Ishboseth* the Son of *Saul*, whom *Abner* made King of *Israel*?

Q. *Did they make War upon* David?

A. They did.

Q. *How was that War ended?*

A. God gave *David* the victory.

Q. *By what means?*

A. First, by force of arms, ch. 2. 17. Secondly,

condly, by reaſon of a private quarrel between *Iſhboſheth* and *Abner*, his Chief Captain, ch. 3. 8.

Q. *Whither went* Abner?

A. He fled to *David*.

Q. *What was his welcome thither?*

A. *Joab*, *Davids* Chief Captain, ſlew him treacherouſly, becauſe *Abner* before had ſlain *Aſahel*, *Joabs* brother, ch. 3. 27.

Q. *Was* David *privy to this act?*

A. No, but greatly lamented it, and prayed to God to reward *Joab* according to his deſert, ch. 3. 27.

Q. *What became of* Iſhboſheth?

A. After *Abner* left him, two of his own ſervants (*Baanath* and *Rechab*) traiterouſly ſlew him, and brought his Head to *David*, ch. 4. 8.

Q. *How did* David *reward them?*

A. As Villains ſhould be, cauſed them to be ſlain, had their hands and feet cut off, and after hanged them up for an example, over the pool in Hebron, ch. 4. 12.

Q. *What do we learn by theſe circumſtances?*

A. The good hope of *Davids* vertuous government.

Q. *What was the next argument of his vertuous government?*

A. He did that which every good Prince ought to do.

Q.

Q. *What was that?*

A. Studied to advance Religion.

Q. *How?*

A. In bringing the Ark of God into the City, dancing before it, to shew his zeal and gladness, and purposing to build a Temple to the Lord, where his name might be called upon, ch. 6. 16.

Q. *How did God accept of his zeal and good intent?*

A. So well, as he gave him dominion over many Nations, and promised to establish the Kingdom to his posterity for ever, ch. 17. 12. and ch. 8.

Q. *what did* Michal *when she saw* David *her Husband dance before the Ark?*

A. As the wicked of our time, laughed his godly zeal to scorn, ch. 6. 16.

Q. *After this, how many times did* David *fall from God?*

A. Thrice.

Q. *In what manner?*

A. First, through lust; secondly, through murther; last of all, through presumption.

Q. *How did he offend through lust?*

A. He knew the wife of *Uriah*, ch. 11. 4.

Q. *How through murder?*

A. He caused her Husband to be slain, ch. 11. 5.

Q. *How through presumption?*

A. He numbred his people, as depending

ding upon victory by the multitude of men, and not by the power of God, ch. 24. 1.

Q. *How did God plague him for his first two sins?*

A. He kindled dissention against him, both within his house, and without.

Q. *How within his house?*

A. Two manner of wayes.

Q. *which be they?*

A. First, by the means of a deadly hate that sprang up between his Sons.

Q. *Which Sons?*

A. Absolom and *Amnon.*

Q. *How?*

A. Amnon deflowred *Thamar*, *Absoloms* sister, for which *Absolom* slew *Amnon*, ch. 13. 29.

Q. *What was the second cause of dissention?*

A. Absolom conspired against his Fathers Crown and Dignity, ch. 15. 12.

Q. *How did he practice to aspire?*

A. By stealing the hearts of the people from his Father by courteous and flattering speeches.

Q. *Who was his Chief Counsellour?*

A. Ahitophel.

Q. *What became of* Ahitophel?

A. He hanged himself, ch. 17. 2.

Q. *What became of* Absolom?

A. He likewise had an untimely death.

Q.

Q. *In what manner?*

A. As he fled before his Fathers Army, riding under an Oak, he was hanged by the hair of the head, and afterwards thrust through the body with a dart by *Joab*, chap. 18. 9, 14.

Q. *What may we learn by these mens overthrow?*

A. That Treason will alwayes have a shameful end.

Q. *How was dissention stirred up against* David *without his own house?*

A. Two manner of wayes.

Q. *Which be they?*

A. First, by the reproach of a base Subject of his, vomited out against him; and then by the foreign malice of the Philistims, ch. 21.

Q. *What was the Subject called that reviled him?*

A. Shimei, of the house of *Saul*?

Q. *How did he revile him?*

A. He called him a Murtherer, and cast stones and dirt in his face, ch. 16. 7. 13.

Q. *Did* David *endure it?*

A Yes, (as he did all his former troubles) with patience, commanding his men of war not to touch *Shimei*; for, said he, my son, which came out of mine own bowels, sought my life; then how much more may this *Benjamite* do it? Suffer him to curse, for the Lord hath bidden him, ch. 16. 11.

Q.

Q. *what vertue did ſhine in* David *beſides his patience?*

A. Gratitude, and Continency.

Q. *Wherein did he ſhew himſelf grateſull?*

A. In giving all the lands of *Saul* to *Mephiboſheth*, his friend, *Jonathans* Son, ch. 9. 9.

Q. *Wherein was he continent?*

A. In refuſing (being very faint through thirſt) to drink of the water which men had hazarded their lives to fetch him, ch. 23. 17.

Q. *How was* David *plagued for his preſumption?*

A. God offered him the choice of three plagues.

Q. *Which were they?*

A. Either to have ſeven years famine, or to flye three months before his enemies, or to have three dayes peſtilence in the land, ch. 24. 13.

Q. *Which did* David *chuſe?*

A. Three dayes peſtilence.

Q. *What was his reaſon?*

A. Becauſe he had rather fall into the hands of God than man; for God will be mercifull, when men are pittileſs.

Q. *How many of his people died of the Peſtilence?*

A. Threeſcore and ten thouſand, ch. 24. 15.

Q.

Q. *In all troubles of* David, *did God send no friend to comfort him?*

A. Yes, God is a God of mercy, and as he doth promise, even so he will perform; at all times of his distress, he raised him some friends or other.

Q. *Which be they?*

A. Before *Saul* dyed, *Jonathan*, *Michal*, *Abimelech* the Priest, four hundred men that came to his aide in the wilderness, *Abigail* rich *Nabals* wife, that brought him provision, and *Achish* King of Gath, that gave him a City called Ziglag to dwell in.

Q. *After* Sauls *death, in the time of his persecution, who were his friends?*

A. Beside many other of his Subjects that stuck unto him, *Hushai* shewed himself a special friend in overthrowing the counsel of *Achitophel*, whereby the rebellion of his Son *Absolom* was cut off, ch. 16. and old *Barzillai* that succoured him when he fled from his Son, ch. 19. 32.

Q. *Notwithstanding the manifold troubles* David *had, did he at last find rest?*

A. Yes, and dyed in peace.

Q. *What doth his troublesome life, and quiet end figure unto us?*

A. The race of the chief King of heaven and earth, Christ Jesus, who according to the flesh was persecuted on every side (as

David was) with outward and inward enemies, as well in his own person as in his members, but at last overcame all, and gave his Church perpetual victory. his name be prayſed.

The end of Samuel.

KINOS, and CHRONICLES.

Queſtion.

WHo *ſucceeded* David?

A. His Son *Solomon.*

Q. *What was the firſt thing he asked of God?*

A. Wiſdom, and God gave it him. ch. 3. 11.

Q. *What did he ſhew therein?*

A. That Wiſdom beautifieth a Prince or Ruler, more than either wealth or honour.

Q. *What was the firſt ſin he puniſhed?*

A. Rebellion in *Adonijah*, ch. 2. 25.

Q. *What was the ſecond?*

A. Murther.

Q. *In whom?*

A. In *Joab*, for the death of *Abner* and *Amaſa*, although he fled to the Altar for refuge.

Q.

Q. *What doth that signifie?*

A. That no man ought to shelter an homicide, ch. 2. 34.

Q. *What was* Solomons *estate?*

A. Peacefull, and full of pomp.

Q. *How came it to pass?*

A. By the gift of God.

Q. *Wherefore?*

A. Because he asked Wisdom first, and above all things (when God put him to his choice) therefore he had not onely wisdom given him, but all things else.

Q. *How did he shew himself thankfull?*

A. In imploying his wealth and wisdom to the glory of God.

Q. *How was that?*

A. He judged justly, and builded a most sumptuous Temple to the name of the Lord?

Q. *Wherein consisted the Magnificence of* Solomon?

A. In these things: He ruled all the Kingdoms from the River of Euphrates, unto the land of the Philistims, and the borders of Egypt, ch. 4. 21. His victuals for one day were thirty measures of fine flower, and threescore measures of meal, ch. 4. 22. Ten fat oxen, and twenty oxen of the pasture: an hundred sheep, besides harts, bucks, bugles, and fat fowl, ch. 4. 23.

He had forty thouſand ſtalls of horſes for his Chariots, and twelve thouſand horſemen, ch. 4. 26. gold and ſilver was as plentifull as ſtones, ch. 10. 27. He had ſeven hundred wives, and three hundred concubines, ch. 11. 13. Beſide all this, he had wiſdom more than any man living.

Q. *Yet in the end, notwithſtanding he had his hearts deſire in theſe and all things elſe, what was his opinion of this worlds felicity?*

A. That all is vanity and vexation of ſpirit.

Q. *Did this Prince (thus bleſſed of God both outwardly and inwardly) fall afterward from God?*

A. He did.

Q. *In what manner?*

A. By Adultery, and Idolatry, ch. 11. 5.

Q. *What do we learn by that?*

A. That how abſolute ſoever we are for honour, wiſdom, or riches; yet we may fall as *Solomon* did.

Q. *How was* Solomon *puniſhed for his ſin?*

A. God raiſed up enemies againſt him, and after his death divided his Kingdom, leaving the leaſt part to his Son.

Q. *Why did not God quite extinguiſh his race, conſidering his ſin?*

A. Becauſe of the promiſe which he made

made to his servant *David*, 1 Kings 11. 34.

Q. *Who succeeded* Solomon?

A. His Son *Rehoboam.*

Q. *How many Tribes had he under his dominion?*

A. Two, *Judah* and *Benjamin.*

Q. *Who ruled over* Israel?

A. *Jeroboam*, a Servant to King *Solomon.*

Q. *How many Tribes were under him?*

A. Ten, ch. 11. 31.

Q. *What vices do we learn to shun by the lives of the King of* Israel *and* Judah?

A. Not to corrupt Religion to serve our own turns.

Q. *By whose example?*

A. By the example of *Jeroboham* King of Israel, ch 12. 28.

Q. *What else?*

A. Not to lay violent hands upon Gods Ministers.

Q. *By the example of whom?*

A. Of *Jeroboham*, ch. 13. 4.

Q. *How did God punish him?*

A. As he thrust out his hand to strike the Prophet of the Lord, his hand withered, and he could not pluck it back again, ch. 13. 4.

Q. *What else?*

A. Not to conſpire againſt the King.

Q. *By the example of whom?*

A. Of *Zimri*, that ſlew *Elah* King of Iſrael, being drunk in Tirzah, and afterward ſate upon the Throne, 1 Kings 16. 10.

Q. *What was the end of* Zimri?

A. He reigned but ſeven dayes, and being beſieged in Tirzah, and finding no way to eſcape, burnt the Kings Palace and himſelf in it, ch. 16. 18.

Q. *What elſe?*

A. Not wrongfully to deſire our Neighbours goods.

Q. *By the example of whom?*

A. *Ahab* King of *Iſrael.*

Q. *What elſe?*

A. Not to ſhed our Neighbours blood, to be made owner of his goods.

Q. *By the example of whom?*

A. Of *Ahab* and *Jezabel*, who by the practice of falſe witneſs, put *Naboth* to death and took his Vineyard, ch. 21. 13.

Q. *How were they puniſhed?*

A. *Ahab* was ſlain at Ramoth-Gilead, and *Jezabel* was thrown out of her Chamber window, and daſhed in pieces, ch. 22. 34. and 2 Kings 9 33.

Q. *What elſe?*

A Not to hate the Preachers of God, becauſe they grate upon our galled Conſciences.

Q.

Q. *By the example of whom?*

A. Of *Ahab*, ch. 22. 8.

Q *What else?*

A. Not to be covetous.

Q *By the example of whom?*

A. Of *Gehazi*, that took money, garments, sheep, oxen, and other things where he should not.

Q. *What was his punishment?*

A. He was plagued with the Leprosie, 2 Kings 5. 27.

Q. *What else?*

A. Not to take counsel of spirits in time of sickness, or any other extremity.

Q. *By the example of whom?*

A. Of *Ahaziah*, who having taken a fall through the Latice of a window, sent his servants to *Baalzebub*, to know if he should recover or no, 2 Kings 1. 2.

Q. *How did God punish him for that sin?*

A. He suffered him to pine upon his bed for want of help, 2 Kings 1. 4.

Q. *What else?*

A. Not to blaspheme the name of God.

Q. *By the example of whom?*

A. Of *Senacherib* the Assyrian.

Q. *How was he punished?*

A. God slew of his Souldiers an hundred fourscore and five thousand men; and when he returned into his Countrey,

his own Sons murthered him in the Temple of his Idol gods, 2 Kings 19. 35, 37.

Q. *What else?*

A. Not to deride Gods Ministers.

Q. *By the example of whom?*

A. Of the children of Bethel, that called *Elisha* bald-pate, 2 Kings 2. 24.

Q. *How were they punished?*

A. Two Bears came out of the Forrest and tore them in pieces.

Q. *What else?*

A. Not to be vain-glorious.

Q. *By the example of whom?*

A. Of *Hezekiah*, that in pride shewed all his wealth to the Ambassadors of Babel.

Q. *How was he punished?*

A. God gave all that wealth afterward into the hands of the King of Babel for a prey, 2 Kings 20. 17, 18.

Q. *What else?*

A. Not to mock or jeast at the preaching of the word of God.

Q. *By the example of whom?*

A. Of *Zedekiah* and his Subjects, that mocked and despised the Prophets that were sent to forewarn them of their destruction, 2 Chron. 36. 16.

Q. *What was their punishment?*

A. *Zedekiah* himself for despising the light of the Soul, lost the sight of his Body, his Eyes were pulled out: his Sons were

were ſlain before him, and he and the people carried into captivity to Babylon.

Q. *What vertues do we learn by the lives of the Kings of* Iſrael *and* Judah?

A. To have a ſure confidence in the providence of God.

Q. *By the example of whom?*

A. Of *Elijah* the Prophet, to whom in time of famine God ſent meat by the Ravens, 1 Kings 19. 6.

Q. *What elſe?*

A. To be charitable to the diſtreſſed.

Q. *By the example of whom?*

A. Of the widow of Sarepta, whoſe oyl, and meal, the more ſhe ſpent, the more ſhe had, for her kindneſs ſhewed to *Elijah*, 1 Kings 17. 16.

Q. *What elſe?*

A. To be zealous in Prayer.

Q. *By the example of whom?*

A. Of *Elijah*, who in time of great drought called faithfully upon the Lord, and he poured down rain upon the earth, 1 King. 18. 45.

Q. *How many be the degrees by which Prayer aſcends into Heaven?*

A. Six.

Q. *Which be they?*

A. Firſt, humility, in ſhewing reverence with the members of the body, as kneeling, &c. Secondly, devotion, in having minde on nothing elſe when we pray.

Thirdly, faith, in believing to obtain that we pray for. Fourthly, integrity of heart, not to ask any thing but that is just. Fifthly, in conversation of life, that our manners answer our devotion. Sixthly, perseverance, that is, never to faint, or be weary of so good an exercise.

Q. *What learn we hence?*

A. Not to doubt of our resurrection.

Q. *By the example of whom?*

A. Of *Elijah*, that was taken body and soul up into heaven, 2 Kings 2. 11.

Q. *What else?*

A. To be faithfull.

Q. *Why?*

A. Because where Faith is, nothing seems impossible.

Q. *By the example of whom?*

A. Of *Elijah*, that raised the dead to life, cured *Naaman* the Leper, and made Iron to swim upon the waters, 2 Kings 4. 35. and ch. 6. 6.

Q. *What else?*

A. Not to distrust the Omnipotency of God.

Q. *By the example of whom?*

A. Of the destruction that fell upon the Aramites that lay before Samaria, without any stroke of mans hand, 2 Kings 7. 6, 7.

Q. *What else?*

A.

A. To assure our selves of Gods help, howsoever we are forsaken of men.

Q. Why?

A. Because millions of Angels incamp about the faithfull, 2 Kings 6. 17.

Q. What else?

A. To advance true Religion.

Q. By the example of whom?

A. Of *Josiah* King of *Judah*, that put down Idolatry, and commanded the Law of God to be read in the Temple, 2 Kings 23. 2.

Q. What else?

A. Not to spare our own Parents in case of Religion.

Q. By the example of whom?

A. Of *Asa* King of Judah, that deposed his own Mother for Idolatry, 2 Chron. 15. 16.

Q. What else?

A. To provide living for the Ministers of God.

Q. By the example of whom?

A. Of *Hezekiah* King of Judah, that commanded the Tithes of corn, wine, oyl, and honey to be brought to the Priests, 2 Chron. 31. 4, 5.

Q. What else?

A. Not to doubt of forgiveness, if we repent.

Q. By the example of whom?

A. Of *Manasseh* King of Judah, whom upon his hearty repentance, God delivered out of captivity, 2 Chron. 33. 13.

The end of Kings and Chronicles.

EZRA.

Question.

WHo wrote this Book?

A. Ezra.

Q. *Of what Nation was he?*

A. A Jew, of the family of *Aaron*?

Q. *How many things do we generally learn out of this Book?*

A. Four.

Q. *What is the first?*

A. The truth of Gods mercy.

Q. *How?*

A. In that, according to his promise, after seventy years were expired, he delivered his people out of captivity.

Q. *By the favour of whom?*

A. Of *Cyrus* King of Persia, ch. 1.

Q. *Who brought them home?*

A. *Zerubbabel* and *Ezra*, chap. 1. and chap. 7.

Q. *What is the second thing we learn out of this Book?*

A. The thankfulness which ought to be

be in us for Gods benefits, as was in the Israelites after their return, ch. 7. 27.

Q. *What is the third?*

A. The care that we ought to have to establish true Religion, by the example of the Israelites, that never ceased till they had built the Temple of the Lord, and published his Laws, ch. 6. 15, 16.

Q. *What is the fourth?*

A. When we are once planted in peace, and have the use of true Religion, to labour, as the Israelites did, for the preservation of human society, by seeing good Laws executed, ch. 10.

The end of Ezra.

NEHEMIAH.

Question.

WHat *was* Nehemiah?

A. A Jew, and in great favour with *Darius.*

Q. *What was his disposition?*

A. He feared God, and desired the good of his Countrey.

Q. *How did that appear?*

A. First, by his daily prayer; next by the lamentation he made for the misery of his Countrey-men, ch. 1. 4. and lastly, by obtaining means to help them.

Q.

Q. *He did not then (as many will in these our dayes) say, God help, onely, and so forget the misery of their brethren, but he laboured to give them succour?*

A. He did.

Q. *In what manner?*

A. He procured a licence of the King to get provision for the repairing of Jerusalem, ch. 2. 8.

Q. *Who hindered him in his work?*

A. *Sanballat* the Horonite, and *Tobijah* the Ammonite.

Q. *For what cause?*

A. Upon malice.

Q. *What do we learn thereby?*

A. That the Devil and his instruments still lye in wait to hinder vertuous exercises.

Q. *How did they hinder the Jews?*

A By raising war upon them.

Q. *Did the Jews then leave off their enterprize?*

A. No, they laboured with one hand, and held the sword in the other, ch. 4. 17.

Q. *What doth their diligence teach us?*

A. In repairing the new Jerusalem of our souls, as they did the old Jerusalem of their earthly habitation, to practise the deeds of charity with one hand, and in the other to hold the shield of faith, to keep off the assaults of the Devil, and his instruments.

Q.

Qu. *What did* Nehemiah *repair in Jerusalem?*

A. The walls of the broken buildings.

Q. *What else?*

A. Decayed Religion, and corruption of manners, ch. 13.

The end of Nehemiah.

ESTHER.

Question.

WHat *was* Esther?

A. A poor Maid.

Q. *How was she advanced?*

A. To be the Wife of a King.

Q. *By what means?*

A. By the providence of God, and her own vertue.

Q. *To what end?*

A. To protect the Jews her Countreymen.

Q. *What Vices do we learn to shun, by the contents of this Book?*

A. Not to feast in ostentation of our Riches.

Q. *By the example of whom?*

A. Of *Ahashuerosh* King of Persia and Media, that made a Feast for an hundred and fourscore dayes, ch. 1. 4.

Q. *What else?*

A.

A. The disobedience of Wives to their Husbands.

Q. *By the example of whom?*

A. Of *Vashti*, *Ahashuerosh* his Queen, that refused to come to him when he sent for her.

Q. *What was her punishment?*

A. She was banished out of the Kings company for ever.

Q. *What do we learn else?*

A. Not to buy sin with the price of money.

Q. *By the example of whom?*

A. Of *Haman*, who would give the King ten thousand Talents of Silver to have the Jews destroyed, ch. 3. 5.

Q. *What else?*

A. Not to harbour pride, and contempt in our hearts.

Q. *By the example of whom?*

A. Of proud *Haman*, that wished the death of every one that did not salute him.

Q. *What was his punishment?*

A. He was hanged himself upon the Gallows, that he had made for another man, ch. 7. 10.

Q. *What vertues do we learn out of this Book?*

A. To observe temperance in our feasting.

Q. *By the example of whom?*

A.

A. Of King *Ahashuerosh*, that commanded (during his feast) no man should be compelled to drink more than what he pleased, ch. 1. 8.

Q. *May not Christians be ashamed of this?*

A. Yes.

Q. *Shew me your reason?*

A. Because he that was a Heathen, thought it a sin to carouse; but we that know God, make no conscience to be drunk.

Q. *What vertues do we learn else?*

A. The love of a Woman unto her Countreymen.

Q. *By the example of whom?*

A. Of *Esther*, that made void a Decree purchased by *Haman*, for the destruction of all the Jews in Persia, ch. 8. 11.

The end of Esther.

JOB.

Question.

WHat *learn we in general out of this Book of* Job?

A. Five things.

Q. *Which be they?*

A. First, uprightness of life, in these words: And *Job* was an upright and just man,

man, chap. 1. 1. Secondly, patience in affliction; Shall we receive good atthe hand of the Lord, and not evil? ch. 2. 10. Thirdly, mutability of the world, in these words, Such things as my soul abhorred to touch (are sorrows) are my meat, ch. 6. 7. Fourthly, the envy of the Devil, in these words, Touch that he hath, and see if he will not blaspheme thee to thy face, chap. 1. 11. Fifthly, the mercy of God, in these words; He maketh the wound and bindeth it up, ch. 5. 18.

Q. *Wherein consisted his uprightness?*

A. In three things.

Q. *Which be thy?*

A. In holiness towards God, in uprightness towards the world, and in sobriety towards himself.

Q. *In holiness how?*

A. He did offer burnt offerings for himself, and for his children, ch. 1. 5.

Q. *In righteousness how?*

A. He was the eyes of the blinde, ch. 29. 15. The feet to the lame, ch. 29. 15. He fed the hungry, ch. 31. 17. He cloathed the naked, ch. 31. 19. He stood with the widow and fatherless, ch. 31. 16, 21. He harboured the stranger, ch. 31. 32. He judged justly, ch. 29. 14.

Q. *In sobriety how?*

A. His heart was not infected with lust,

luſt, ch. 31. 7. Nor did his feet walk in deceit, ch. 31. 5. Nor made he his gold his hope, ch. 31. 24. Nor did his mouth kiſs his hand, (that is) he was not vain-glorious, ch. 31. 27.

Q. *Wherein conſiſted his patience?*

A. In bearing with the mutability and change of his eſtate.

Q. *Wherein conſiſted the change of his eſtate?*

A. In five things.

Q. *Which be they?*

A. Firſt, he loſt his Children and his Wealth, chap. 1. Secondly, his Body became leprous, ch. 2. 7. Thirdly, his friends upbraided him, ch. 4. 5. Fourthly, his wife forſook him, ch. 19. 17. Fifthly, his own ſervants deſpiſed him, ch. 19. 15.

Q. *Wherein conſiſted the envy of the Devil?*

A. In tempting him many wayes before he would be ſatisfied of his conſtancy.

Q. *Wherein conſiſted the mercy of God?*

A. In this, that as he did ſmite, ſo he did heal; as he did puniſh, ſo he did preſerve; as he did take away, ſo he did reſtore.

Q. *How was* Job *reſtored?*

A. Double the wealth he had before, ch. 42. 10.

Q. *What do we learn by that?*

A.

A. That Gods mercy is greater than his judgement.

Q. *What have we when we come into this world?*

A. Nothing.

Q. *What ſhall we have when we depart?*

A. As much, ch. 1. 21.

Q. *What ſhall he reap that ſoweth iniquity?*

A. The ſame, ch. 4. 8.

Q. *Can any man ſay to himſelf, I am righteous?*

A. No, not the Angels in heaven, chap. 4. 18.

Q. *What is man born to by nature?*

A. To travel, as naturally as it is for the ſparks to fly upwards, ch. 5. 17.

Q. *To what may we compare feigned friends?*

A. To a River that in ſummer is dry, and in winter frozen, ch. 6. 15.

Q. *To how many things may we liken the vaniſhing frailty of mans age?*

A. To ſix things.

Q. *Which be they?*

A. Firſt, to the vaniſhing of a cloud, ch. 7 9. Secondly, to the ſwiftneſs of a Weavers ſhuttle, ch. 7. 6. Thirdly, to a ſhadow, ch. 8 9. Fourthly, to the haſty ſpeed of a poſt, ch. 9. 25. Fifthly, to the ſailing of a ſhip, and the flight of an eagle, ch. 9. 26.

Sixthly,

Sixthly, to a flower that shoots forth in the morning, and is withered by the night, ch. 14. 2.

Q. *What shall devour the house of Bribes?*

A. Fire.

Q. *May a man boast of the greatness of his birth?*

A. No.

Q. *Why?*

A. Because corruption is our mother, and the worms our sisters and brothers, ch. 17. 14.

Q. *Though we dye, what hope doth* Job *give us?*

A. That we shall rise again, and see God in our flesh, ch. 19. 26.

Q. *Of what continuance is the joy of the wicked?*

A. For a moment, ch. 10. 5.

Q. *What may we think when we see the wicked flourish?*

A. That they are kept for the day of destruction, ch. 21. 30.

Q. *How comes wisdom unto men?*

A. Neither by age, nor authority, chap. 32. 9.

Q. *How then?*

A. By the gift of God.

Q. *What is God?*

A. Incomprehensible for power, justice, and providence, ch. 38, and ch. 39.

The end of Job.

PSALMS.

Queſtion.

WHat is the general Doctrine of the Pſalms?

A. Prayer, and Thankſgiving; Prayer, that God would continue his favour towards us; Thankſgiving, for his benefits received.

Q. *What man is bleſſed?*

A. He that contemneth not Gods word, but meditateth upon his Law.

Q. *What is he like?*

A. A Tree planted by the waters ſide.

Q. *What man is curſed?*

A. He that ſitteth in the ſeat with the ſcorners of Gods word.

Q. *What is he like?*

A. Chaff ſcattered before the winde.

Q. *Who conſpire againſt God and his Anointed?*

A. The Heathen, and wicked doers.

Q. *What is the end of their conſpiracy?*

A. Deriſion before God, Pſal. 2. 4.

Q. *In time of trouble, in whom muſt we truſt?*

A. In the Lord.

Q. *Why?*

A. Becauſe he will deliver us, Pſal. 3. 3.

Qu. *Who turns the glory of God into ſhame?*

A.

A. Lovers of vanity and lyes, Pſal. 4. 2.

Q. *What is a Perſecutor of Gods people compared unto?*

A. A Lion.

Q *why?*

A. Becauſe, like a Lion, he will tear in pieces and devour, Pſal. 7. 2.

Q. *If the wicked ſeek to obſcure the Glory of God, how will he reveal his praiſe?*

A. Even by the mouths of Babes and Sucklings, Pſal. 8. 2.

Q. *How will the Lord judge the world?*

A. In righteouſneſs, Pſal. 9. 8.

Q. *Are the poor deſpiſed in Gods ſight?*

A. No, he is their refuge, Pſal. 9. 9.

Q. *What is the practice of the worldly man?*

A. Fraud, rapine, and tyranny, Pſal. 10.

Q. *What is his reward?*

A. Fire, brimſtone, and ſtormy tempeſts.

Q. *How many are the righteous?*

A. In earth none: there is not one doth good, no not one, Pſal. 14. 1.

Q. *Who ſhall dwell upon Gods holy hill?*

A. He that ſpeaketh truth, ſlanders not his Neighbour, and gives not his money to uſury, Pſal. 15. 3. 5.

Q.

Q. *Of what did* David *prophecy?*

A. Of Christ.

Q. *Wherein?*

A. In these words: Thou wilt not leave my Soul in the grave, nor suffer thy Holy One to see corruption, Psal. 16. 10.

Q. *What is true felicity?*

A. The fruition of Christ Jesus face to face in righteousness, Psal. 17. 15.

Q. *How do the godly affect the word of God, and the knowledge of it?*

A. More than gold, than much fine gold, and more than honey, or the honey-comb, Psal. 19. 10.

Q. *In what do the men of the world put their trust?*

A. In the things of the world, some in chariots, and some in horse-men, Psal. 20. 7.

Q. *In whom do the children of God place their hope and confidence?*

A. In God: We will remember the name of the Lord our God, Ps. 20. 7.

Q. *What success have the former?*

A. They are brought down and fallen.

Q. *And what the latter?*

A. They are risen, and stand upright, Psal. 20. 8.

Q. *Whom will the Lord teach in his way?*

A. The humble heart, Psal. 25, 9.

Q. *How doth the Lord love us?*

A. More than Father or Mother; for when

when they forſake us, he will take us up, Pſal. 27. 10.

Q. *What is it that upholds the righteous, and keeps them from falling down, and fainting?*

A. Faith in God, and hope to ſee the goodneſs of the Lord in the land of the living, Pſal. 27. 13.

Q. *He will not then be angry for ever?*

A. No, his anger endureth but a while, and though ſorrow be this night, we ſhall have joy to morrow, Pſal. 30. 5.

Q. *What muſt we do when we have ſinned?*

A. Confeſs our wickedneſs, though it be againſt our ſelves.

Q. *What follows?*

A. Forgiveneſs, Pſal. 32. 2.

Q. *Is it enough to eſchew evil?*

A. No.

Q. *What then?*

A. We muſt likewiſe do that which is good, Pſal. 34. 14.

Q. *Doth* David *curſe his enemies, and pray for their confuſion?*

A. He doth very often, Pſal. 35. 4.

Q. *May we do ſo to ours?*

A. We may not; we are commanded to bleſs them, to pray for them, and to do them good.

Q. *Was this then any ſinfull paſſion in*

David, *that he so often breaks out into it?*

A. Nothing less, the Prophet had not commission onely, but commanded from the Spirit of God to curse his enemies.

Q. *May the wicked prosper?*

A. Like a green tree, but they shall quickly wither, Psal. 37. 35, 36.

Q. *May the righteous be miserable?*

A. Yes, but their Inheritance shall be perpetual, Psal. 37. 18.

Q. *Were never any of Gods children beggars?*

A. Yes, no doubt many, *Elias*, *Lazarus*, &c.

Q. *Why doth* David *profess, that he never saw the righteous forsaken, nor their seed begging their bread?*

A. It must either be taken of the Prophets experiment, that himself never saw it: or else the word *forsaken*, is the limitation of the sentence; thus, I never saw the righteous so begging their bread, that they were utterly and finally forsaken.

Q. *Doth not God know all our miseries and afflictions?*

A. He doth; nothing is hid from him.

Q. *What then needs* David, *or need we so fully to open to him our woe and wretchedness? as* Psal. 38.

A. God suffers himself as it were to be moved by the earnestness and importu-

nity

nity of our prayers, commending this to us as the onely means to compass what we stand in need of from him.

Q. *How was the Psalmist affected with his sins?*

A. The number of them being more than the hairs of his head, did so oppress him, that he could not look up to Gods mercy, his heart failed him.

Q. *Is this the condition of every true Believer?*

A. It is, to be often dejected and affrighted, disquieted, nay cast down, by reason of the weight and number of their sins.

Q. *Had the Prophet the undoubted faith of the Resurrection?*

A. He had; witness himself, God will redeem my Soul from the power of the grave, for he shall receive me, Psal. 49. 15.

Q. *what is the sacrifice that God delights in?*

A. A broken spirit, a broken and a contrite heart.

Q. *Is this sure of Gods acceptance?*

A. It is; God will not despise it, Psal. 51. 17.

Q. *What is the property of natural men?*

A. Foolishly to perswade themselves, that there is no God, or none that considers them.

Q. *What follows from hence?*

A. They go back, and become wholly un-

clean, not one of them doth good, Psal 53.

Q. *What was a special fruit of the Psalmists faith?*

A. Fearlesness of men: In God have I put my trust, I will not fear what man can do unto me, Psal. 56. 11.

Q. *What is the vanity of rich men?*

A. They heap up wealth, but know not who shall enjoy it, Psal. 39. 6.

Q. *When the oppressed mourn, what doth God?*

A. He gathers their tears in a bottle, and keeps a register of their wrongs, Ps. 56. 8.

Q. *To what end?*

A. To pour so much vengeance upon the oppressours heads.

Q. *What encouragement have we to rely on God?*

A. The experience of his former goodness, Psal. 61. 3.

Q. *How doth God finde the true disposition of his people?*

A. By tryal.

Q. *How doth he try them?*

A. As silver is tryed in the fire of affliction, Psal. 66. 10.

Q. *In the sea of this life, what hope have we to save us from drowning?*

A. A rock.

Q. *What is that rock?*

A. Christ Jesus, Psal. 72. 5. 71. 3.

Q.

Q. *Why are Magistrates called Gods?*

A. Because they supply the place of God for the administration of Justice.

Q. *How do they prove to be no Gods?*

A. In that they die like men, Ps. 82. 6, 7.

Q. *Hath God made an election of those that shall be saved?*

A. Yes.

Q. *When?*

A. Before the foundations of the earth were laid, Psal. 90. 2.

Q. *Why are the righteous compared to a palm tree?*

A. Because as the wood of that is sweet, so ought they to be sweet wood for the building of Gods Church; as the leaves of it are green, so ought their words alwayes to be vertuous; as the fruit of it is lasting, so their good deeds ought to be without ceasing.

Q. *How is God made visible to our mortal eyes?*

A. By his Creatures; the light is his cloathing, he moves upon the wings of the winde, his messengers are flames of fire, his Throne in heaven, and his Foot-stool is the earth.

Q. *Why doth not the sea overflow the earth?*

A. Because God hath set its bounds which it shall not overpass, Psal. 140. 9.

Q. *What is the best service of Flatterers?*

A. They reward evil for good, and hatred for friendship, Psal. 109. 5.

Q. *What is the inconvenience of an evil tongue?*

A. It woundeth like the sharp arrows of a mighty man, and burneth like coals of Juniper, Psal. 120. 4.

Q. *How is God to be praised?*

A. With the whole heart, Psal. 9. 1.

Q. *How is he to be prayed unto?*

A. Not with feigned lips.

Q. *Who is our best guide?*

A. The spirit of God.

Q. *Whither doth the spirit lead us?*

A. To the land of righteousness, Psl. 143. 10.

Q. *What is the Lord to them that trust in him?*

A. A fortress, a bulwark, and a shield, Psl. 144. 2.

The end of the Psalms.

THE PROVERBS of *SOLOMON.*

Question.

WHat *is a Proverb?*

A. A short saying including much matter.

Q. *What doth it teach?*

A.

A. Wiſdom and underſtanding.

Q. What is the beginning of wiſdom?

A. The fear of the Lord, ch. 1. 7.

Q. Who imbraceth inſtruction?

A. The wiſe.

Q. Who refuſeth it?

A. The fool, ver. 7.

Q. How doth wiſdom adorn?

A. Like a chain of gold about the neck, ver. 9.

Q. When Sinners entice us, what muſt we do?

A. Not give conſent, ver. 10.

Q. How are ſinners diſpoſed?

A. Their feet are ſwift to evil, ver. 16.

Q. If we ſeek after wiſdom, what will ſhe do?

A. Pour out her minde unto us, and give us underſtanding, ver. 23.

Q. If we deſpiſe wiſdom, what will ſhe do?

A. Laugh at our deſtruction, ver. 26.

Q. How cometh deſtruction?

A. Suddenly, like a whirl-winde, ver. 27.

Q. What is the hinderance to the obtaining of wiſdom?

A. Sloath.

Qu. How doth Sloath reward thoſe that love it?

A. With death and confuſion, ver. 32.

The Doctrine of the 2. Chapter.

Question.

IN what sort must we seek after wisdom?
A. As after gold and silver.
Q. Whence cometh wisdom?
A. From the mouth of God, ver. 6.
Q. What is the effect of wisdom?
A. It will preserve from all vices.
Q. What is the property of an Harlot?
A. To flatter with her lips, ver. 16.
Q. Whither leads her acquaintance?
A. To hell, ver. 18.

The Doctrine of the 3. Chapter.

Question.

TO keep the Commandments of God, what profit is it?
A. Prosperity, and length of life, ver. 3.
Q. What Jewels must we hang about our necks?
A. Mercy and truth.
Q. Where must they be set?
A. In the table of our heart, ver. 3.
Q. Why doth God give riches unto men?
A. By them to honour him, ver. 6.
Q. What is the reward of that honour?
A. Our barns shall be filled with abundance,

bundance, and our presses burst with new wine, ver. 10.

Q. *In what sort must men be wise?*

A. Not in their own conceit.

Q. *Whom doth God correct?*

A. Such as he loveth, ver. 12.

Q. *At what rate is wisdom valued?*

A. To be more worth than gold or pearl, ver. 15.

Q. *What be the hand-maids of wisdom?*

A. Long life, verse 16. pleasant dayes, verse 17. security of soul and body, verse 23, 24, 25.

Q. *What vices are else forbidden in this Chapter?*

A. All malice or desire to hurt, ver. 29. all causeless contention, ver. 30. All scorning and scoffing, ver. 34.

Q. *Why are these vice forbidden?*

A. Because they are an abomination before the Lord, ver. 32.

The Doctrine of the 4 Chapter.

Question

HOw are the wicked fed?

A. With the bread of extortion, and the wine of violence, ver. 17.

Q. *What infecteth the whole course of life?*

A. A corrupt heart, false lips, and wanton eye.

Q. What purifieth the whole course of life?

A. A clean heart, a true tongue, and a chaste eye, ver. 23, 24, 25.

The Doctrine of the 5. Chapter.

Question.

How seemeth Lust at the first?

A. As sweet as honey, ver. 3.

Q. How is the end?

A. As bitter as wormwood, ver. 4.

Q. What hurt bringeth it to the body?

A. It consumeth the flesh, ver. 11.

Q. What to the purse?

A. It leaves our goods in the hands of strangers, ver. 10.

Q. Is there any thing else to be learned in this Chapter?

A. To live upon our own labours, ver. 15. To be charitable to others, ver. 16. To keep wedlock unviolated, ver. 18, 19.

Q. Why ought we to be carefull of these things?

A. Because we alwayes walk in the sight of the Lord, ver. 21.

The Doctrine of the 6 Chapter.

Question.

In what case is he that is surety for another man?

A.

A. Snared with the words of his own mouth.

Q. *What learn we by the pismire?*

A. Diligence.

Q. *How?*

A. To labour in ſummer to prevent the want of winter.

Q. *How cometh poverty upon the ſloathfull?*

A. Like an armed man.

Q. *Which be the ſix things that God hates?*

A. Firſt, haughty eyes; Secondly, a lying tongue; Thirdly, a heart imagining evil; Fourthly, feet ſwift to ſhed blood; Fifthly, a falſe witneſs; Sixthly, ſowers of contention, ver. 17, 18, 19.

Q. *What is our ſpecial duty to our Parents?*

A. Obedience to follow their inſtruction.

Q. *How many wayes doth a wicked woman tempt?*

A. With the beauty of her face, the flattery of her tongue, and the wantonneſs of her looks, ver. 24, 25.

Q. *Is adultery worſe than theft?*

A. Yes.

Q. *Why?*

A. Becauſe Theft may be redeemed, but Adultery deſtroyeth the Soul, and the

the reproach thereof can never be put away, ver. 31, 32, 33.

The Doctrine of the 7. Chapter.

Question.

WHy *is lust called a deed of darkness?*

A. Because commonly it practiseth in the night, when the air is dark and black, ver. 9.

Q. *The reason of it.*

A. Such is the guilt of conscience, as it covers darkness to shadow the guiltiness thereof.

Q. *What are the marks of an Harlot?*

A. A wandering foot, ver. 13. an impudent face, ver. 14. and an inticing tongue, ver. 15, 16, 17.

Q. *What is he like that yieldeth to the enticements of lust?*

A. An oxe led to the slaughter, a fool that goeth to the stocks, or a bird that hasteth to the snare, ver. 22, 23.

The Doctrine of the 8. Chapter.

Question.

IS *wisdom any niggard of her good graces?*

A. No, she cryeth out unto men in the gates, and in the entry of their houses, in the

the top of high places, and by the high-way ſide, ver. 2, 3.

Q. *What doth ſhe promiſe?*

A. The knowledge of excellent things.

Q. *How doth ſhe induce the minds of men to follow her?*

A. By promiſing unto them, that her doctrine ſhall be eaſie and plain, ver. 9.

Q. *What in this Book is underſtood by the name of wiſdom?*

A. The word of God, and the doctrine of the Preachers, which is eaſie to all them that have a deſire to learn.

Q. *Of what continuance is wiſdom?*

A. Even from eternity, before the earth was made, the depths begotten, or the mountains ſettled, ver. 23, 24, 25.

The Doctrine of the 9. Chapter.

Queſtion.

IN *this Chapter how doth wiſdom allure her followers?*

A. By calling them to a ſumptuous banquet.

Q. *What is meant by that banquet?*

A. The word of God, and the miniſtration of the Sacraments.

Q. *In the third verſe it is ſaid,* A fooliſh woman is troubleſome: *what underſtand you by the fooliſh woman?*

A.

A. Ignorant Preachers.

Q. *What is their Doctrine?*

A. Like ſtolen waters, ſweet to the fleſh, but unpleaſant to the ſpirit, ver. 17. 18.

The Doctrine of the 10. Chapter.

Queſtion.

WHat are the vices and vertues deciphered in this Chapter for our inſtruction?

A. The firſt are wiſdom and folly?

Q. *What is the good that cometh by wiſdom?*

A. A wiſe Son maketh a glad Father.

Q. *What is the hurt that cometh by folly?*

A. A fooliſh Son is a heavineſs to his Mother.

Q. *What are the ſecond?*

A. Sloath and Diligence.

Q. *What is the inconvenience of Sloath?*

A. A ſloathfull hand maketh poor, v. 4.

Q. *What profit comes by diligence?*

A. The hand of the diligent makes rich.

Q. *What are the third?*

A. Righteouſneſs and impiety.

Q. *What is the good that cometh by righteouſneſs?*

A. The memorial of the juſt ſhall be bleſſed?

Q.

Q. What is the hurt that cometh by impiety?

A. The name of the wicked ſhall rot, ver 7.

Q. What are the fourth?

A. Innocency, and guilt of conſcience.

Q. What is the good that cometh by innocency?

A. He that walketh uprightly, walketh boldly.

Q. What is the hurt that cometh by guilt of conſcience?

A. Fear and ſhame; for he perverteth his wayes, and he ſhall be made known, ver. 9.

Q. What are the fifth?

A. Love and hatred.

Q. What is the good that cometh by love?

A. It covereth offences, ver. 12.

Q. What is the hurt that cometh of hatred?

A. It ſtirreth contentions?

Q. What are the ſixth?

A. Silence and much babbling.

Q. What is the good that cometh by ſilence?

A. He that refraineth his lips, is wiſe, ver. 19.

Q. What is the hurt of much babbling?

A. In many words there cannot want iniquity.

The Doctrine of the 11. Chapter.

Question.

WHat are false ballances?

A. Abomination before the Lord.

Q. What doth a true weight?

A. Please him, ver. 1.

Q. When pride goes before, what follows?

A. Shame, ver. 1.

Q. How is lowliness rewarded?

A. With wisdom and honour.

Q. Can riches deliver in the day of wrath?

A. No.

Q. What is our refuge then?

A. True righteousness, ver. 4.

Q. How is the way of the righteous?

A. Direct and streight.

Q. How is the way of the wicked?

A. Crooked and stumbling, ver. 5.

Q. Whither leads the path of the one?

A. To life.

Q. Whither leads the path of the other?

A. To death, ver. 19.

Q. Can friendship defend evil deeds?

A. No, but in the end they shall be punished, ver. 21.

Q. How shall he be rewarded that is vertuously liberal?

A. With increase.

Q. *How he that ſpareth more than is convenient?*

A. With poverty and indignation, v. 24.

Q. *How ſeemeth a woman without diſcretion?*

A. Like a jewel of Gold in a ſwines ſnout, ver. 22.

Q. *Whom do the people curſe?*

A. Hoorders up of Corn.

Q. *And whom will they bleſs?*

A. Such as bring it forth to ſell, ver. 26.

The Doctrine of the 12 Chapter.

Queſtion.

WHat *is a vertuous woman to her husband?*

A. A Crown of Gold upon his head.

Q. *And what is ſhe that maketh her husband aſhamed?*

A. Corruption to his bones, ver. 4.

Q. *How doth the godly and wicked differ?*

A. Firſt, in their thoughts: the thoughts of the juſt are right; but the counſels of the wicked are deceitfull. Secondly, in their words: the talk of the wicked is to lye in wait for blood; but the mouth of the righteous will deliver them, verſe 6. Thirdly, in their works; the wicked worketh a deceitfull work; but he that ſoweth righteouſneſs ſhall receive a ſure reward,

ward, ch. 11. 18. Fourthly, in their ends; the wicked perish, but the house of the righteous shall stand, ver. 7.

Q. *Are not many men despised for poverty?*

A. Yes.

Q. *But what is he that is poor, and liveth of his own labour?*

A. Better than he that boasteth and lacketh bread, ver. 9.

Q. *What are the words of a perverse tongue?*

A. Like the pricking of a sword.

Q. *Why?*

A. Because they provoke others to anger, ver. 18.

The Doctrine of the 13. Chapter.

Question.

WHat is the chief end of the Tongue?

A. To glorifie God.

Q. *Using it so, what follows?*

A. That a man shall receive much good by the fruit thereof, ver. 2.

Q. *What is one property of a Sluggard?*

A. To desire much, but to take pain for nothing.

Q. *How is he rewarded?*

A. His soul is still empty, and he findes no relief, v. 4.

Q.

Q. *There are two ſorts of men, which under the name of riches, ſhew themſelves both diſſemblers; which be they?*

A. He that maketh himſelf rich, and hath nothing; and he that maketh himſelf poor, having much wealth, ver. 7.

Q. *But thoſe qualities being referred to the goods of the minde, what is the fault of the firſt?*

A. Vain-glory to be proud of that he hath not.

Q. *What is the fault of the ſecond?*

A. Not any at all; but rather a commendable modeſty, that although he be vertuous, yet he had rather other men ſhould ſpeak it than himſelf, verſe 7.

Q. *What ſhall become of evil-gotten goods?*

A. They ſhall waſte.

Q. *What of thoſe that are truly gotten?*

A. They ſhall increaſe, ver. 11.

Q. *When hope is deferred, what doth it bring?*

A. Faintneſs of heart.

Q. *But once accompliſhed, what is it then?*

A. A tree of life, ver. 12.

Q. *What is it to be obedient?*

A. It makes a man gracious.

Q. *What is it to be diſobedient?*

A.

A. It makes a man to be hated, ver. 15.

Q. *When we send forth a messenger what must our care be?*

A. That he be vertuous and wise.

Q. *Why?*

A. Because a wicked messenger procureth much hurt to himself and others; but a faithfull Ambassadour is a preservation to both, ver. 17.

Q. *How shall he be rewarded that refuseth instruction?*

A. With poverty and shame.

Q. *How he that imbraceth discipline?*

A. He shall be honoured, ver. 18.

Q. *What company ought we to keep?*

A. The wise, so shall we be wiser.

Q. *What company ought we to shun?*

A. The company of fools, because with them we shall be afflicted, ver. 20.

Q. *To spare the rod of correction towards our children when they offend, is it love?*

A. No, but rather hatred.

Q. *Who loveth children then?*

A. He that chastiseth them, ver. 24.

The Doctrine of the 14. Chapter.

Question.

WHat *is a wise woman in a house?*

A. A blessing to increase.

Q.

Q. *But what is a foolish?*

A. A curse, to decay and ruine, ver. 10.

Q. *What is the way that seemeth right, but the issues thereof are death?*

A. The allurements to pleasure, v. 12. 13.

Q. *How do we decline from God?*

A. In following the world.

Q. *What shall our success be in the end?*

A. We shall be made weary of our wayes, ver. 14.

Q. *When a tale is told, must we give credit to it streight?*

A. No, but consider the circumstances, ver. 15.

Q. *Who runs into sin without fear or consideration?*

A. A fool.

Q. *Who feareth, and departeth from sin?*

A. The wise man, ver. 16.

Q. *Wherein consisteth the honour of a King?*

A. In the multitude of good Subjects, ver. 28.

Q. *Who exalteth wisdom?*

A. He that is slow to wrath.

Q. *Who exalteth folly?*

A. He that is of a hasty minde, ver. 29.

Q. *What doth he that oppresseth the poor?*

A.

A. Reproach God that made him.

Q. *what doth he that sheweth mercy to the poor?*

A. He honoureth him that made him, ver. 31.

Q. *Wherein hath a Master pleasure?*

A. In a vertuous and wise Servant.

Q. *Wherein is he displeased?*

A. Toward him that is vicious and lewd, ver. 35.

The Doctrine of the 15. Chapter.

Question.

WHat pacifieth wrath?

A. A soft answer.

Q. *What stirreth up anger?*

A. Froward words, ver. 1.

Q. *Who speaketh right, and according to knowledge?*

A. The tongue of the wise.

Q. *Who babbleth, and useth vain words?*

A. The mouth of the foolish, ver. 2.

Q. *From whom is nothing hid?*

A. From the eyes of the Lord, for he beholdeth both the evil and the good, ver. 4.

Q. *Doth his sight pierce into the depth of Hell?*

A. Yes.

Q. *What learn you by that?*

A.

A. That he much more ſeeth into the hearts of men, ver. 11.

Q. When the heart is joyfull, what follows?

A. A chearfull countenance.

Q. When the heart is ſad, what enſues?

A. Heavineſs of look, ver. 13.

Q. How live the wicked?

A. In continual horrour.

Q. How the upright in conſcience?

A. As in a continual feaſt, ver. 15.

Q. Are the richeſt men moſt happy?

A. No; better is a little with the fear of the Lord, than great treaſure with trouble, ver. 16.

Q. How is homely fare made ſweet and delicate?

A. By love; for better is a dinner of green herbs with love, than a ſtalled oxe with hatred, ver. 17.

Q. What follows the angry man?

A. Woe and ſtrife.

Q. What follows the gentle and meek?

A. Peace and quietneſs, ver. 18.

Q. How ſeemeth the way of the ſlothfull?

A. As an hedge of thorns.

Q. Why?

A. Becauſe he alwayes findeth ſome ſtay, and dares not go forward.

Q. How ſeemeth the way of the diligent?

A.

A. Plain and ſmooth, though never ſo rugged.

Q. *Why?*

A. Becauſe he is diſmaid at nothing, ver. 10.

Q. *Where do mens thoughts come to naught?*

A. Where counſel is wanting.

Q. *Where do they proſper?*

A. Where much counſel is uſed, v. 22.

Q. *If we will live, what way muſt we tread?*

A. On high, that is, our converſation muſt be in heaven.

Q. *Where lyes the way to death?*

A. Below, that is in living after the faſhion of the world, ver. 24.

Q. *When are words moſt acceptable?*

A. When they are ſpoken in due ſeaſon, ver. 23.

Q. *To whom is the Lord near when they pray?*

A. To the godly.

Q. *To whom is he far off?*

A. To the wicked, ver. 29.

The Doctrine of the 16. Chapter.

Queſtion.

WHo is the guide of the tongue?

A. The Lord, for without him we are

are not able to ſpeak a good word, ver. 1.

Q. What is the moſt abuſe amongſt men?

A. Self-conceit.

Q. How?

A. In that every mans wayes are clean in his own ſight.

Q. But who diſproveth them?

A. The wiſdom of the Lord that tryeth the ſpirit, ver. 2.

Q. Are all things created for the glory of God?

A. All things.

Q. What, the wicked?

A. Yea, the wicked, that in their deſtruction he may be glorified, ver. 4.

Q. What is a ſign our ſins are forgiven?

A. An upright life after repentance, ver. 6.

Q. How ought a King to ſpeak?

A. With divine lips.

Q. How is that?

A. He muſt neither prophane nor tranſgreſs in judgement, ver. 10.

Q. What followeth of that?

A. His Throne ſhall be eſtabliſhed, v. 12.

Q. What is the wrath of a King?

A. The meſſenger of death.

Q. What is his favour?

A. Life, or elſe a cloud of the latter rain, ver. 14, 15.

Q. *What is the Gentleman-usher to destruction?*

A. Pride, ver. 18

Q. *To what is understanding compared?*

A. To a well of life.

Q. *Why?*

A. Because it overflows with all sweetness of discipline, ver. 22.

Q. *To what are the lips of an evil man compared?*

A. To a consuming fire.

Q. *And why?*

A. Because he destroyeth himself, and others, ver. 27.

Q. *Who setteth division amongst men?*

A. A tale-teller, ver. 28.

Q. *What is vertuous old age?*

A. A Crown of Glory, ver. 31.

Q. *Who is the most valiant?*

A. Not he that vanquisheth a City, but he that bridles his own fury, ver. 32.

The Doctrine of the 17. Chapter.

Question.

DO not high words become a Fool?

A. No.

Q. *What doth much lesse become a Prince?*

A. A lying tongue.

Q.

Q. *What is the vertue of bounty?*

A. Like the vertue of a precious ſtone.

Q. *How is that?*

A. As the one draweth the eye of the beholder (which way ſoever it is turned) ſo doth the other the hearts of the people, ver. 8.

Q. *What is the nature of moſt Princes?*

A. They will not be reproved.

Q. *What if they be?*

A. They will be offended with them that do it, ver. 9.

Q. *What is a ſharp word to a good nature?*

A. More than a hundred ſtripes to a perverſe fool, ver. 10.

Q. *Is a Fool in his folly to be ſhunned?*

A. Yes, as much as a Bear robbed of her whelps, ver. 12.

Q. *From whom ſhall evil never depart?*

A. From him that rewardeth evil for good, ver. 13.

Q. *May we juſtifie the wicked?*

A. No.

Q. *May we condemn the juſt?*

A. Neither.

Q. *And why ſo?*

A. Becauſe to do either, is abominable before the Lord, ver. 15.

Q. *What good doth a fool get by his wealth?*

A. Nothing, if he ſeeks not wiſdom, ver. 16.

Q. *How is a friend known?*

A. By his good will at all times, ver. 17.

Q. *When is a fool counted wiſe?*

A. When he holdeth his peace, ver. 18.

The Doctrine of the 18. Chapter.

Queſtion.

IS *there any defect in wiſdom?*

A. No; it is like deep waters, or the well-ſpring of a flowing river, that is never empty, ver. 4.

Q. *How is a fool inſnared?*

A. By his own lips, ver. 7.

Q. *Who is the ſloathfull kin unto?*

A. To him that is a great waſter, ver. 9.

Q. *How?*

A. As the one gets nothing, ſo the other ſpends all, and both their lives end in poverty.

Q. *What is the means to raiſe to honour?*

A. Humility, ver. 12.

Q. *What procureth audience before great perſons?*

A. Gifts, ver. 16.

Q. *How do the words of the rich and poor differ?*

A. The one ſpeaketh roughly, as depending on his wealth; the other meekly, as fearing poverty, v. 23. and ch. 10. 15.

The Doctrine of the 19. Chapter.

Queſtion.

WHo gathers many friends?
A. He that is rich.
Q. Who is deſtitute of comfort?
A. He that is poor.
Q. Who ſhall not eſcape unpuniſhed?
A. A falſe witneſs.
Q. Who is he that ſhall periſh?
A. A teller of lyes, ver. 9.
Q. What is it to defer anger, and paſs over offences with a charitable mind?
A. Diſcretion in the Soul, and glory to God, ver. 11.
Q. What is the Kings wrath compared to?
A. To the roaring of a Lion.
Q. To what his favour?
A. To the morning dew.
Q. From whence have we riches?
A. By the inheritance from the world.
Q. But from whence a vertuous wife?
A. From the hands of the Lord, v. 14.
Q. Who lendeth to the Lord?
A. He that hath mercy upon the poor, and he will be his recompence, v. 17.

Q. *What is better than a rich lyar?*

A. A poor man that is true, ver. 22.

Q. *How are the simple and ignorant admonish'd?*

A. By the punishment of the scornfull, ver. 25.

The Doctrine of the 20. Chapter.

Question.

WHy must we beware of much wine?

A. Because wine-bibbers are scoffers, and apt to quarrel, ver. 1.

Q. *Is it disgrace to cease from strife?*

A. No; but an honour.

Q. *Why?*

A. Because every fool will be meddling, ver. 3.

Q. *Why will not the sloathfull plow?*

A. Because it is winter.

Q. *What shall he therefore do in Summer?*

A. Beg, ver. 4.

Q. *What doth drowsiness cause?*

A. Poverty.

Q. *What doth watchfu'ness bring?*

A. Plenty of bread, ver. 13.

Q. *How seems the bread of deceit?*

A. Sweet at the first.

Q. *How afterward?*

A. Like gravel in the mouth, ver. 7.

The

The Doctrine of the 21. Chapter.

Question.

WHo is highest in authority under God?

A. The King.

Q *Can he do all things as pleaseth him?*

A. No, no other than God hath appointed.

Q *Way so?*

A. Because the hearts of Princes are in the hands of the Lord, to dispose as he seeth good.

Q. *Is not the company of a contentious woman irksome?*

A. Yes, and it is better to dwell in a corner of the house top, than with such a one in a wide Palace, ver. 9, and 10.

Q. *Who shall cry, and not be heard?*

A. He that stoppeth his ears at the crying of the poor, ver. 13.

Q. *What is it to wander out of the way of knowledge?*

A. All one as to remain amongst the dead, ver. 16.

Q. *Which is the better, wisdom or strength?*

A. Wisdom.

Q. *How prove you that?*

A. Because Wisdom overthroweth the confidence of the Mighty, ver. 22.

Q. *May any thing prevail against the decree of the Lord?*

A. No, neither wisdom, understanding, nor counsel, ver. 30.

The Doctrine of the 22. Chapter.

Question.

WHat *is the estimation of a good name?*

A. More worth than riches, v. 1.

Q. *Why must we fly the path of the froward?*

A. Because their way is full of thorns and snares, ver. 5.

Q. *When we see a plague hang over us for our offences, what must we do?*

A. Hide our selves under the shadow of Gods mercy, by calling upon his name.

Q. *But what do the foolish at such a time?*

A. Go on still without repentance, and are punished, ver. 3.

Q. *To make children prove vertuous old men, what shall we do?*

A. Instruct them therein in their youth, ver. 6.

Q. *Why is borrowing grievous?*

A. Because the Borrower is servant to the Lender, ver. 7.

Q. *Who kindles strife?*

A. The Scorner.

Q.

Q. *How must we quench it?*

A. By casting out the scorner, ver. 10.

Q. *Whose familiarity ought Princes to use?*

A. Such as are pure of heart, ver. 11.

Q. *What will the Lord do to those that rob the poor?*

A. Spoil the soul of them, as they spoiled theirs, ver. 22, 23.

Q. *With whom is it dangerous to converse?*

A. With the angry and furious man, ver. 24.

The Doctrine of the 23. Chapter.

Question.

AT *the Table of a Ruler, what must we remember?*

A. Sobriety, ver. 1, 2, 3.

Q. *What is correction to a Childe?*

A. Deliverance from destruction, v. 14.

Q. *Is envy forbidden?*

A. Yea, against sinners.

Q. *How?*

A. Not to vex our selves at their prosperity, nor grieve in that we are not like them, ver. 17.

Q. *Why?*

A. Because they shall be cut down like grass, and wither; but our hope shall continue, Ps. 37. 1.

Q. *Why must not we keep company with Drunkards and Gluttons?*

A. Because their lives are odious; and their end poverty, ver. 21.

Q. *What part of our body must we dedicate to Wisdom?*

A. Our Heart, ver. 26.

Q. *Why is a whore compared to a deep ditch?*

A. Because she devoureth the Souls of many, ver. 27.

Q. *To whom is woe, sorrow, wounds, and redness of eyes?*

A. To them that tarry long at the Wine, ver. 30.

Q. *What other inconveniences follow drunkenness?*

A. Though it be pleasant at the first, it biteth like a Serpent in the end; it kindleth lust, and makes a man senseless of wrongs, ver. 32, 33, 34.

The Doctrine of the 24. Chapter.

Question.

HOw is war to be enterprized?

A. Advisedly, and with counsel, v. 6.

Q. *When is a mans courage tryed?*

A. In the day of adversity, ver. 10.

Q.

Q. What must we do when we see the innocent oppressed?

A. Deliver them.

Q. But if we do not, are we excused to say we know not?

A. No; for God which searcheth the heart, sees the contrary, ver. 11, 12.

Q. What danger is he in that rejoyceth at another mans fall?

A. To turn the wrath of God from the other upon himself, ver. 17, 18.

Q. Who is to be abhorred of the whole world?

A. He that saith to the wicked, Thou art righteous, ver. 24.

Q. Who is to be reverenced of the whole world?

A. He that boldly rebuketh the wicked, ver. 25.

Q. In what state is the field of the sloathfull?

A. Overgrown with thorns and nettles, ver. 31.

Q. What instruction receive we thereby?

A. To beware of the like sin.

Q. *What are the words of the sloathfull?*

A. Yet a little sleep, a little folding of the armes; or, there is a Lion without, *&c.* that so he may still cherish his lazy humour, ver. 33.

The

The Doctrine of the 25. Chapter.

Question.

When is a Priest a meet vessel for the Lords use?

A. When he is purged from vice, and the corruption of lewd counsellours, ver. 5.

Q. What are words spoken in a fit place compared unto?

A. Apples of gold set in pictures of silver, ver. 11.

Q. What is a faithfull Messenger to him that sent him?

A. As cold in extremity of heat, v. 13.

Q. To what may we liken him that boasteth of false liberality?

A. To clouds and winde without rain, making a great shew without any performance, ver. 14.

Q. How must we taste the pleasures of this world?

A. As we would honey, moderately, lest we surfeit, ver. 16.

Q. What is he like unto, that beareth false witness against his neighbour?

A. A hammar, a sword, or the sharp arrow.

Q. Why?

A. Because his words bruise and wound, ver. 18.

Q.

Q. *What is the unfaithfull like unto in the time of trouble?*

A. A broken tooth, or a sliding foot, ver. 19.

Q. *To take a mans garment from him in the winter, what is it like unto?*

A. Vinegar poured upon allom, because as the vinegar dissolveth the allom, so doth such cruelty undo the needy, ver. 20.

Q. *Must we hate him that hateth us?*

A. No, but give him bread, if he be hungry; and drink, if he be thirsty; and so by noting our courtesie, his own conscience shall reclaim him, ver. 21, 22.

Q. *What is he like that cannot bridle his own nature?*

A. A City without walls, subject to any danger, ver. 28.

The Doctrine of the 26. Chapter.

Question.

IS *honour unmeet for a Fool?*

A. Yea, as unconvenient as snow in harvest, ver. 1.

Q. *Need we to fear the curse that is causeless?*

A. No more than the sparrow doth the Fowler, when she is in her flight, v. 2.

Q. *To whom belongs a stur or whip?*

A.

A. To the Horſe.

Q. To whom the Rod?

A. To the Fool, ver. 3.

Q. What is it to give honour to a Fool?

A. Even the ſame as to hide a Pearl among a heap of ſtones, ver. 8.

Q. Of whom is there leſs hope than of a Fool?

A. Of him that is wiſe in his own conceit, ver. 12.

Q. What is it to meddle in a braul?

Q. As much as to take a curſt Dog by the ears, ver. 17.

Q. What doth the deceitfull man in his rage?

A. Miſchief, and ſaith it is a jeſt, like him that is mad, throwing firebrands abroad, and muſt be born withall, becauſe he is mad, ver. 18, 19.

The Doctrine of the 27. Chapter.

Queſtion.

OF *whom muſt we be praiſed?*

A. Not of our ſelves, but of others, v. 2.

Q. What is anger?

A. Cruel.

Q. What is envy?

A. Not to be ſtood againſt, ver. 4.

A. Why may we not boaſt of to morrow?

A.

A. Becauſe we know not what the ſucceſs of the day will be, ver. 1.

Q. What are the wounds of a Lover?

A. Faithfull.

Q. What are the kiſſes of an Enemy?

A. Dangerous.

Q. Who deſpiſeth delicate meat?

A. He that is full.

Q. Who thinketh bitter things ſweet?

A. The hungry Soul, ver. 7.

Q. Is the hearty counſel of a Friend pleaſant?

A. Yes, as an oyntment of perfume, ſo doth it rejoyce the heart, ver. 9.

Q. In time of extremity, what muſt we cleave to?

A. Rather a Neighbour near hand, than a Brother far off, ver. 10.

Q. Can a contentious Woman be concealed?

A. No more than the winde, ver. 16.

Q. Ought not he that attendeth to be recompenced?

A. Yes, as he that keepeth the Fig-tree ſhall eat the fruit thereof.

Q. May the eye of man be ſatisfied?

A. No more than the grave, which is never full.

Q. May a Fool be ſeparated from his folly?

A. No, not if you bray him in a mortar with a peſtle, ver. 22.

Q. *What is the duty of a Paſtour ?*

A. To know the eſtate of his flock, and to be watchfull over them, v. 23.

The Doctrine of the 28 Chapter.

Queſtion.

WHat *is the terrour of a guilty conſcience ?*

A. To fly, though no man purſue.

Q. *What is the ſecurity of innocency ?*

A. To be confident as a Lion, ver. 1.

Q. *What cauſes the change of many Princes ?*

A. The tranſgreſſion of the Land, v. 2.

Q. *For whom doth the uſurer gather his wealth ?*

A. Not for himſelf, but for ſome other that will uſe it better.

Q *who ſhall obtain mercy ?*

A. He that confeſſeth his ſins.

Q. *Who not ?*

A. He that hideth his offences, ver. 13.

Q. *Is it good to ſet a wicked Ruler over the people ?*

A. No; for he will behave himſelf like a roaring Lion, or hungry Bear, ver. 15.

Q. *Shall goods ill gotten proſper ?*

A. No, they ſhall vaniſh, ver. 20 and ch. 20. 21.

Q. *Shall a man that rebuketh, finde favour with the wicked ?*

A.

A. Yes, in the end, more than he that flatters him, ver. 23.

Q. What is he that robbeth Father or Mother?

A. Beside a thief, a destroyer, v. 24.

The Doctrine of the 29. Chapter.

Question.

WHat is it to stand against correction?

A. Obstinacy, a disease incurable, ver. 1.

Q. What comes by the authority of the righteous?

A. Joy and comfort.

Q. What when the wicked rule?

A. Sorrow and sighing, ver. 2.

Q. How is a Kingdom preserved?

A. When the Magistrates are just.

Q. How is it brought to ruine?

A. When the Magistrates take bribes, v. 4.

Q. What is the end of flattery?

A. Deceit, ver. 5.

Q. How is the Fool known?

A. By his lavish speech, he poureth forth his minde at once.

Q. How is a wise man known?

A. By his taciturnity; he will not speak but upon occasion, ver. 11.

Q. How doth wickedness increase?

A.

A. With the number of them that commit wickedneſs, ver. 16.

Q. What doth too much lenity?

A. Make a Servant preſume to be a Son, ver. 21.

The Doctrine of the 30. Chapter.

Queſtion.

WHat is the danger that poverty may fall into?

A. Theft.

Q. What is the danger that wealth may fall into?

A. Forgetfulneſs of God.

Q. What kinde of life muſt we pray for?

A. A competency, neither too much, nor too little, ver. 8, 9.

Q. What kinde of people are thoſe, whoſe teeth are ſwords, and whoſe jaws are knives to eat up the poor?

A. Uſurers and Extortioners, ver. 14.

Q. Which be the four things that are never ſatisfied?

A. The grave, the barren wombe, the earth for water, and the fire for fuel, v. 16.

Q. what are the three things that are hid, and the fourth that cannot be known?

A. The way of an Eagle in the air, the path of a ſerpent over a rock, the courſe of a ſhip in the ſea, and the haunt of a man

man with a maid, ver. 19.

Q. *What are the four things that commonly abuse the estate whereunto they are called?*

A. A Servant put in authority, a Fool at a banquet, a hatefull Woman married, and a Hand-maid the heir to her Mistress, verse 23.

Q. *Which are the four small Creatures that give checks to men for wisdom?*

A. The Pismire, that prepareth meat in Summer against Winter; the Cony, that builds her House in the Rock; the Grashopper, that observeth order, yet hath no Ruler; and the Spider that takes hold in Kings Palaces, ver, 25, 26, 27, 28.

The Doctrine of the 31. *Chapter.*

Question.

WHat *learn you in this Chapter?*

A To be chaste and temperate.

Q. *Chaste, as how?*

A. In these words, Give not thy strength to women.

Q. *Temperate, as how?*

A. To refrain from drinking of wine, v. 4.

Q. *What learn you else?*

A. How to know a vertuous Woman.

Q. *How is a vertuous Woman known?*

A.

A. By her painfulneſs; ſhe ſeeketh wool and flax, and labours chearfully, ver. 13. By her watchfulneſs; ſhe will riſe while it is yet night, ver. 15. By her providence; with the fruit of her hands ſhe planteth a vineyard, ver. 16. By her charity; ſhe ſtretcheth out her hand to the poor, ver. 20. And by her faith; in the latter day ſhe ſhall rejoyce, &c. ver. 25.

The end of Proverbs.

ECCLESIASTES, or the PREACHER.

Queſtion.

WHo *wrote this Book?*

A. Solomon.

Q. *Why is it cal'ed by the name of a Preacher?*

A. Becauſe *Solomon*, by way of exhortation, labours to inſtruct all men how to hate the vanities of the world, and to affect nothing but heavenly bleſſedneſs.

The Doctrine of the 1. *Chapter.*

Queſtion.

WHat *are the pleaſures of this life?*

A. Vanity of vanities, v 2.

Q. *Is there any thing under heaven that a*

man

man may say hath been before?

A. Nothing, ver. 10.

Q. Is wisdom likewise vain?

A. Yes, and vexation of spirit, ver. 17.

The Doctrine of the 2. Chapter.

Question.

WHerein then consisteth happiness, in mirth and joy?

A. No, ver. 2.

Q. In banquetting?

A. No, ver. 3.

Q. In sumptuous buildings?

A. No, ver. 4.

Q. In gold and silver?

A. No, ver. 5.

Q. In multitude of servants?

A. No, ver. 7.

Q. In Authority?

A. No, ver. 8.

Q. What is the reason?

A. Because they are all transitory, and leave behind them vexation of spirit, ver. 11.

Q. Wherein is the fool and wise man alike?

A. In death, ver. 16.

Q. What are the dayes of man?

A. Travel and sorrow, ver. 23.

The

The Doctrine of the 3. Chapter.

Question.

WHat is here set down?

A. The mutability of time.

Q. What learn we by that?

A. First, that nothing in this world is permanent. Secondly, not to be grieved if we have not all thing at once, nor enjoy them so long as we would, from ver. 1. to 8.

Qu. Why can we have nothing but by painfull travell?

A. Because thereby the Lord doth humble us, ver. 10.

Q. Are the conditions of men and beasts alike?

A. Yes, touching the death of their bodies, ver. 19.

Q. How do they differ?

A. The one is partaker of reason, the other is governed by sense; the one perisheth body and soul, the other liveth eternally.

Q. How both in body and soul?

A. After the resurrection of the flesh.

The Doctrine of the 4. Chapter.

Question.

HOw doth he further prove vexation of spirit?

A.

A. In that the innocent are ſtill oppreſſed, and no man comforteth them, ver. 1.

Q. *How is the poor man preferred before the King?*

A. By wiſdom, ver. 13.

Q. *What is the bond of friendſhip?*

A. Society.

Q. *What is the benefit of ſociety?*

A. Mutual comfort and help, one man of another, ver. 10, 11, 12.

The Doctrine of the 5. Chapter.

Queſtion.

IN *ſpeaking to God, what muſt we avoid?*

A. Temerity and multitude of words.

Q. *Who doth ſee the oppreſſion of the poor?*

A. The Lord.

Q. *Who ſhall redreſs them?*

A. He that ſees them, ver. 8.

Q. *What learn we by this?*

A. Not to be aſtoniſhed at the malice of the world, ſince our revenger lives.

Q. *How is the deſire of the covetous?*

A. Inſatiable, ver. 10.

Q. *For what is the night appointed?*

A. For reſt to all creatures.

Q. *How reſts the covetous man?*

A. Unquietly.

Q.

Q. *How rests the labourer?*
A. His sleep is sweet unto him, ver. 11.

The Doctrine of the 6. Chapter.

Question.

HOw is *the rich man miserable?*
A. In that God hath given him much treasure and wealth, and he wanteth the power to enjoy it, ver. 2.
Q. *How cometh that to pass?*
A. Either by parsimony, loss, or sudden death.

The Doctrine of the 7. Chapter.

Question.

WHy *is the day of death better than the day of birth?*
A. Because our birth is the entrance to sorrow and affliction; and our death the gate to joy and happiness, ver. 1.
Q. *Why is it better to go into the house of mourning, than into the house of laughter?*
A. Because in the house of mourning we shall behold the judgement of God, and thereby learn to amend our lives, ver. 2.
Q. *Why is it better to hear the rebuke of a wise man, than the song of a fool?*
A. Because the one is instruction, the other

other losse of time.

Q. *What is the perverseness of the world?*

A. That the just sometime perish, and the wicked man continueth long in his malice, ver. 17.

Q. *When we are admonished to leave wickedness, what must we do?*

A. Come at the first call.

Chapter 8.

Question.

WHom doth a Tyrant hurt?

A. Himself as well as others, v 9.

Q. *Doth God punish sinners?*

A. Yes.

Q. *Wherefore?*

A. For their tryal, and to their greater comfort, ver. 12, 13, 14.

Chapter 9.

Question.

DOth *prosperity and adversity teach us whom God loveth, and whom he hateth?*

A. No.

Q. *Why?*

A. Because they happen indifferently both to the righteous, and unrighteous, ver. 2.

Q. *What is the difference then?*

A. The righteous are assured of Gods favour by faith, so are not the other.

Q. *What is the opinion of Epicures?*

A. They had rather to be abject and live, than honourable and dye, which is meant by the live Dog, and dead Lion, v. 4.

Q. *Why were they of that opinion?*

A. Because after this life they thought there was no other being.

Q. *How doth the world deceive her favourites?*

A. By making them think they are blessed of God, when they have wealth and good success in this life.

Q. *Are not these the blessings of God?*

A. Yes, to them that use them to his glory, and the benefit of the poor, otherwise no.

Chapter 10.

Question.

HOw *are the deeds of the wise?*

A. Discreet.

Q. *How are the deeds of a fool?*

A. Rash, and absurd, ver. 4.

Q. *What vanity doth* Solomon *else note in this Chapter?*

A. That the worthy are displaced, and the unworthy advanced, ver. 6, 7. That the

the Land is miſerable, whoſe Prince wanteth wiſdom, and whoſe Nobles are given to their own luſt and pleaſure, v. 16.

Q. *What treaſon doth God condemn in a Subject againſt his Prince?*

A. Not onely treaſon in act, but treaſon in thought, ver. 20.

Chapter 11.

Queſtion.

TO *whom muſt the rich be liberal?*

A. To the poor.

Q. *When?*

A. In this life; becauſe after death there is no further power.

Q. *How muſt they be liberal?*

A. In diſperſing their alms to many.

Q. *By what example are we taught to be charitable?*

A. By the Cloud that powreth rain: by the Sea that caſteth up her increaſe: by the Earth that yieldeth variety of fruits: by the Sun that caſteth out his beams from Eaſt to Weſt; all which are not thus ſerviceable and gracious for themſelves, but for the benefit of others.

Q. *How ſhall the charitable man be rewarded?*

A. With plenty on earth, and treaſure in heaven.

Q. *If vanity be forbidden, why doth* Solomon *in the* 9. *verse of this Chapter counsel us to follow the lusts of our own hearts?*

A. He doth it in derision (as if he should say) Go too, you worldlings, glut your selves with all manner of vanity, but remember one day you shall come to judgment for all, v. 9.

Chapter 12.

Question.

TO *whom must we dedicate our youth?*

A. To the Lord.

Q. *Why?*

A. Because in age we shall be more unapt, ver. 1.

Q. *How shall we be more unapt?*

A. By reason of the weakness of the body, which is set down in the 3, 4, 5, 6, and seventh verses.

Q. *Whither returneth the Soul in death?*

A. To him that gave it, ver. 7.

The end of Ecclesiastes.

The Song of SOLOMON.

Chapter 1.

Question.

WHat is contained in the Song of Solomon? *A.*

A. A lively deſcription of the mutual love between Chriſt and his Church, under the name of Bride and Bridegroom.

Q. *what is underſtood by the Church?*

A. Every faithfull Soul.

Q. *To what doth the faithfull Soul compare her Bridegroom Chriſt Jeſus, in this firſt chapter?*

A. To the ſavour of a ſweet oyntment, becauſe of his gracious benefits towards his, ver. 2. To the Chariots of *Pharaoh*, becauſe of his power and ſtrength, ver. 9. To a bundle of myrrhe, becauſe of his holineſs, v. 13. To the grapes of Engedi, for his ſaving health, ver. 14.

Q. *Can the Soul approach near unto Chriſt upon her own accord?*

A. No, not except ſhe be drawn, that is, inticed by his holy Spirit, ver. 3.

Chapter 2.

Queſtion.

W*Here doth the Church deſire to reſt?*

A. Under the ſhadow of Chriſt, comparing him to a tree, ver. 3.

Q. *To what doth Chriſt compare his Church?*

A. To a Roſe and Lilly among thorns.

Q. *Why?*

A. Firſt, for her beauty and pleaſure.

Secondly, for her excellency above all other things, in that all other things in respect of her are but thorns, ver. 2.

Q. *How doth she figure the coming of Christ?*

A. Under the name of a Roe, or young Hart, looking through the grates of a window.

Q. *What is understood by that?*

A. The divinity of Christ, shining thorow his humanity, ver. 9.

Q. *Cannot he then be perfectly known in this life?*

A. No, no more than he that stands behinde a grate can be wholly or perfectly seen to our bodily eyes.

Q. *What did Christ after he came?*

A. Called to his beloved the Church, ver. 10.

Q. *Did she appear at his calling?*

A. No, she hid her self in the holes of the rocks, ver. 14.

Q. *Why did she so?*

A. Because of her sins.

Q. *How did he comfort her?*

A. By telling her the winter was past, that is, sin was killed; and the chearfull Spring appeared, that is, grace and salvation was come, ver. 11, 12.

Q. *What is the Church compared unto?*

A. A Dove.

Q.

Q. *why?*

A. Becauſe of her meekneſs, ver. 14.

Q. *What are the enemies of the Church compared unto?*

A. To Foxes.

Q. *Why?*

A. Becauſe of their malice and craft, v. 15.

Chapter 3.

Queſtion.

WHat *is the deſire of the Church?*

A. To be joyned inſeparably with Chriſt, ver. 4.

Q. *How doth ſhe think to ſatisfie her deſire?*

A. By ſeeking after him.

Q. *When?*

A. At all times, and in all places; but eſpecially in the time of trouble and perſecution, ver. 11.

Q. *Will he hear her?*

A. Yes, and deliver her, making her riſe out of the wilderneſs of affliction like a pillar of ſmoak perfumed with myrrh and incenſe.

Q. *How is that?*

A. Triumphantly.

Q. *What will he then do?*

A. Shew her his place of reſt, the guard

set to attend it, and his Crown of Glory, v. 7, 11.

Q. *What be those?*

A. First, quiet of conscience: Secondly, protection of Angels: Thirdly, eternal happiness.

Chapter 4.

Question.

WHat doth Christ in this Chapter?

A. Set forth the beauty of his Spouse.

Q. *How?*

A. By comparing her to divers precious and pleasant things.

Q. *To what doth he compare her eyes?*

A. To a pair of Doves eyes, ver. 1.

Q. *To what her hair?*

A. To a flock of Goats looking down Gilead, ver. 1.

Q. *To what her teeth?*

A. To a flock of Sheep new washt, ver. 2.

Q. *To what her lips?*

A. To a thred of Scarlet, or the dropping of the honey-comb, ver. 3. 11.

Q. *To what her neck?*

A. To the Tower of *David*, ver. 4.

Q. *To what her breasts?*

A. To two young Roes, feeding amongst Lillies, ver. 5.

Q.

Q. *To what her love?*

A. To the pleasure of wine, or the savour of sweet spices, ver. 10.

Q. *To what her whole body?*

A. To a Garden planted with Pomegranets, Spikenard, Calamus, Cinamon, Myrrhe, Aloes, and other chief Spices, ver. 12, 13, 14.

Q. *The Church, or the soul of the faithfull, being compared to a Garden, what doth she?*

A. Call upon her Bridegroom (Christ Jesus) to be unto her a fountain of living waters, and to breathe upon her with the breathe of his holy Spirit, that she may fructifie.

Q. *In what?*

A. In love and true obedience.

Q. *Why is the Church of Christ compared unto these earthly perfections?*

A. Because of our weak capacity, that by these visible beauties, we may in some measure apprehend the invisible glory of Christ, and his elect.

Chapter 5.

Question.

WHat doth Christ in this fifth Chapter?

A. Call the faithfull to a banquet of Spices, Honey, Milk, and Wine.

Q. *What is signified thereby?*

A. His bounty, in heaping his graces upon the faithfull, ver. 1.

Q. *Are we ready to come when he calls?*

A. No, sleep, that is, the cares of this world detain us, ver. 2.

Q. *Doth he then strait forsake us?*

A. No, he stands without, calling still till his locks be wet with the dew of the night.

Q. *What understand you by that?*

A. The long patience of the Lord towards sinners, ver. 2.

Q. *But if we abuse this patience, what shall befall us?*

A. We shall seek the Lord, and he will not be found, ver. 6.

Q. *In his absence, what success have we?*

A. We fall into the hands of cruel Watchmen.

Q. *Which be they?*

A. False Teachers.

Q. *How do they handle us?*

A. Wound our consciences with their traditions, ver. 7.

Q. *What marks doth the Church deliver of Christ, to find him out?*

A. She saith his head is of gold, ver. 11. His eyes are like Doves eyes, ver. 12. His cheeks are as beds of spices, and sweet flow-

flowers, verse 13. His lips like Lillies dropping with myrrh, verse 13. His hands as rings of Gold, set with the Chrysolite, ver. 14. His belly as Ivory covered with Saphirs, ver. 14. His legs as pillars of marble set upon sockets of Gold, ver. 15. His countenance as Lebanon, ver. 15. His mouth as sweet things, ver. 16.

Q. *What is signified by these comparisons?*

A. The infinite gifts and graces which the presence of Christ brings to the faithfull.

Chapter. 6.

Question.

HOw is the Church assured of the love of Christ?

A. By his words.

Q. *What are they?*

A. I am my beloveds, and my beloved is mine, ver. 3.

Q. *How many Churches be there?*

A. But one true Church, as there is but one Christ the head thereof.

Q. *How ought that Church to be affected?*

A. Chastly, and without pollution.

Q. *How is her aspects?*

A. Fresh as the morning, fair as the Moon, clear as the Sun, and terrible as an army with banners, ver. 10.

Chapter 7.

Question.

HOw many are the *special vertues of the Church?*

A. Faith, Charity, and good Works.

Q *How are they expreſt unto us?*

A. By the ſimilitude of the Palm-tree, v. 7.

Q *What are the properties of the Palm-tree?*

A. The leaves are alwayes green, and the fruit continual.

Q. *Apply it.*

A. As the Tree is alwayes green, and full of fruit, ſo ought our Faith to be flouriſhing, and our good deeds without ceaſing.

Chapter 8.

Question.

OF *whom will the Church be taught?*

A. Of Chriſt alone, ver. 2.

Q. *By whom is ſhe upheld?*

A. By the ſtrength of his hands, ver. 3.

Q. *In what ſort doth ſhe deſire Chriſt to manifeſt his love towards her?*

A. By ſetting her as a Seal upon his heart, and a ſignet upon his arm, v. 6.

Q.

Q. *What is his love?*

A. A burning zeal not to be quencht, v. 7.

Q. *How is his jealousie?*

A. Cruel, like the grave, v. 6.

Q. *Where is the dwelling of Christ?*

A. In his Church.

Q. *How must it be fortified with his presence?*

A. With a wall and a door.

Q. *What is understood by these two things?*

A. Fidelity, and constancy.

The Propheſie of ISAIAH.

Queſtion.

HOw was Iſaiah *deſcended?*

A. From the lineage of Kings.

Q. *Who was his Father?*

A. *Amoz*, Brother to *Azariah*, King of Judah.

Q. *How long did he propheſie?*

A. Threeſcore and four years, from the time of *Uzziah*, to the reign of *Manaſſeh?*

Q. *Who put him to death?*

A. Manaſſeh.

Q. *Upon how many points doth the Doctrine of the Prophets conſiſt?*

A. Upon three.

Q.

Q. *Which be they?*

A. Instruction, reprehension, and consolation.

Q. *Instruction, how?*

A. To teach them to know their sins.

Q. *Reprehension, how?*

A. To rebuke them for sin.

Q. *Consolation, how?*

A. To comfort them upon their repentance.

Chapter. 1.

Question.

WHat *was the first sin* Isaiah *reproved?*

A. The ingratitude of the Israelites.

Q. *Wherein stood their ingratitude?*

A. In forsaking their God that had nursed and brought them up.

Q. *How did he shew them their ingratitude?*

A. By the example of bruit beasts; The oxe, and the ass know their Masters crib, but Israel forgets his God, ver. 3.

Q. *What was the second sin* Isaiah *reproved?*

A. Obstinacy, or stubbornness of heart.

Q. *How were the Israelites obstinate?*

A. In that being plagued, they continued still in their wickedness, ver. 5.

Q. *What is threatned to such kinde of people?*

A.

A. Desolation to their land, and destruction to themselves, ver. 7, 8.

Q. *What was the third sin* Isaiah *reproved?*

A. Hypocrisie.

Q. *wherein were they hypocrites?*

A. In thinking to please God with their multitude of sacrifices, notwithstanding they had neither faith, nor repentance.

Q. *To pray then, or to do any other service to God without faith and repentance, how is that accepted?*

A. The Lord turns away his face, hates it, and thinks it abominable, ver. 13, 14, 15.

Q. *But if we come with a pure heart, how will he deal with us?*

A. Though our sins were as red as crimson, he will make them as white as snow, ver. 18.

Q. *What was the fourth sin* Isaiah *reproved?*

A. Extortion; their hands are full of blood, their Princes maintained theeves, and delighted in bribes; nor was the widow or fatherless regarded.

Q. *How did God account of them for these offences?*

A. As his enemies, ver. 24.

Q. *How did he threaten to punish them?*

A.

A. By pouring out his vengeance upon them.

Q. After what manner.

A. In burning out the droſs of their wickedneſs by the fire of affliction, v. 25.

Chapter 2, 3, 4.

Queſtion.

IN all the threatnings which God pronounceth againſt the world for ſin, what is ſtill remembred?

A. The mercy of his Covenant, that his Church ſhould ſtill be preſerved and planted.

Q. Where?

A. In Jeruſalem firſt, and after through the whole world, ver. 2.

Q. What learn you by that?

A. That the Gentile as well as the Jew ſhall be made partaker of the reconciliation between God and man, by the coming of Jeſus Chriſt.

Q. What was the fifth ſin Iſaiah *reproved?*

A. Haughtineſs of minde.

Q. How was it puniſhed?

A. By being brought low, ch. 2 12.

Q. What was the ſixth ſin Iſaiah *reproved?*

A.

A. Mens confidence in their riches.

Q. How was it punished?

A. They were made poor, ch. 2. 19.

Q. Where rests the spoil of the poor?

A. In the hands of the covetous, ch. 3. 14.

Q. What was the seventh sin Isaiah *reproved?*

A. The pride of Women.

Q. Wherein did their pride consist?

A. In their looks, in their gate, and in their cloathing.

Q. How were their looks?

A. Haughty.

Q. How was their gate?

A. Mincing, and they made a tinckling with their feet, ch. 3. 16.

Q. How was their attire?

A. Too costly and effeminate, using perfumes, bracelets, ear-rings, curlings and such like, more than was needfull.

Q. How did God punish them?

A. He turned their sweet odour into stink, their neat array into sack-cloth and raggs, their pride of hair into baldness, and their beauty into burning, chap. 3. 24.

Q. Doth God hold the husbands of such women excused?

A. No, he lets them fall by the sword, takes away the wife and the strong from amongst them, and sets fools and effeminate

nate persons to rule the land, ch. 3. 25.

Chapter 5, to 7.

Question.

WHat doth Isaiah *compare the house of Israel unto* ?

A. To a Vineyard.

Q. who planted it ?

A. God.

Q. With what ?

A. With the best plants.

Q. what fruit brought it forth ?

A. Wilde grapes.

Q. What did the Lord to it then ?

A. He pulled down the hedge, and laid it waste, ch. 5. 1, 2, 3.

Q. Apply this to the present time ?

A. England may be said to be the Vineyard of the Lord, the Inhabitants his Vine, which he hath a long time cherished and defended; but if he finde we bring forth wilde grapes, for good grapes, deeds of corruption, for deeds of sanctity, he will suffer us to be trodden down, and destroyed.

Q. Against how many sorts of men doth Isaiah *pronounce a woe in this Chapter* ?

A. Against five.

Q. Which are the first ?

A.

A. Extortioners, Woe unto them that joyn houſe to houſe, and land to land, ch. 5. 8.

Q. *What are the ſecond?*

A. Drunkards, Woe unto them that riſe early to drink wine, and to them that continue untill night, ch. 5. 11.

Q. *Which are the third?*

A. Inticers to vanity, Woe unto them that draw iniquity with cords of vanity, and ſin as with Cart-ropes, ch. 5. 18.

Q. *Which are the fourth?*

A. Perverters of truth, Woe be unto them that ſpeak good for evil, and evil for good, which put darkneſs for light, and light for darkneſs, ch. 5. 20.

Q. *Which are the fifth?*

A. Contemners of Government, Woe unto them that are wiſe in their own conceit, ch. 5. 21.

Q. *How ſhall it be with thoſe men?*

A. Their root ſhall be as rottenneſs, and their bud as duſt.

Q. *What elſe?*

A. The Lord will make a ſign to a ſtrange Nation, that ſhall come ſuddenly upon them, and deſtroy them, ch. 5. 26.

Queſtion.

DId Iſaiah *propheſie of Chriſt* ?

A. Yes.

Q. *How* ?

A. That he ſhould be born of a Virgin, and be a ſtumbling-block to many of the Jews, ch. 7. 14.

Q. *What ſhould his name be* ?

A. Immanuel.

Q. *What doth that ſignifie* ?

A. God with us, which name can agree with none but Chriſt, becauſe he was both God and man, ch. 7. 14.

Q. *Why did God ſend Chriſt the Meſſias* ?

A. Firſt, in regard of his promiſe, *Gen.* 5. ver. 15. Secondly, in regard of his zeal, chap. 9. 7.

Q. *Whom did God make his inſtruments for puniſhing the Iſraelites* ?

A. The Aſſyrians and Egyptians.

Q. *How did they uſe their authority* ?

A. To their own glory.

Q. *what was their reward* ?

A. He was to them a fire, and conſumed them, and to his repentant people a light to comfort them, ch. 10. 13, 17.

A.

Q. *What was that light?*

A. Christ the perpetual Peace-maker, ch. 11. 6, 7, 8.

Q. *Who was the fire that destroyed the Assyrians?*

A. The Medes and Persians, ch. 13. 17.

Q. *How did Christ punish the Israelites?*

A. As his Children, to chastise them, ch. 14. 1.

Q. *How the Assyrians, and others?*

A. As his Enemies, quite to destroy them, ch. 13. 9.

Q. *Against how many Kingdoms did* Isaiah *propheſie?*

A. Against eight.

Q. *Which be they?*

A. The Kingdom of the Egyptians, ch. 19. The Kingdom of the Chaldeans, ch. 11. The Kingdoms of Tyre and Sidon, the Kingdom of the Assyrians, ch. 10. 16. The Kingdom of the Israelites, chap. 22. The Kingdom of the Arabians, ch. 21. And the Kingdom of the Devil, ch. 27.

Q. *In which of these Kingdoms did God still reserve a small number to himself?*

A. In the Kingdom of the Hebrews.

Q. *Were the people soon instructed in the word of God?*

A. No, but with much ado, and often repeating, precept upon precept, and line

line upon line, ch. 28. 13.

Q. *What was the reason?*

A. Their corruption of life, and slackneſs to all goodneſs, ch. 28. 7.

Q. *How were they corrupt in life?*

A. By profeſſing God with their lips, and denying him in their hearts, ch. 29. 13.

Q. *What was the puniſhment aſſigned unto them for that?*

A. Their Prophets were blinde, and could not direct, and they had their eyes ſhut up, that they could not ſee what was good for themſelves.

Q. *What is the Doctrine we learn thereby?*

A. That the Preacher can neither teach, nor the hearer underſtand, except God open the mouth of the one, and prepare the heart of the other.

Q. *How doth God puniſh ſinners in this life?*

A. With the bread of adverſity, and the water of affliction, ch. 30. 20.

Q. *But if they repent, how be they rewarded?*

A. With great plenty.

Q. *What is the puniſhment of the wicked after this life?*

A. The torments of hell.

Q. *Is there any mention of hell in the book of Iſaiah?*

A.

A. Yes.

Q. *Where?*

A In ch. 30. 33.

Q. *Repeat the description?*

A. Tophet is prepared of old, even for the King, it is deep and large, the burning thereof is fire, and much wood, the breath of the Lord, like a river of brimstone, doth kindle it.

Chapter 31, to 45.

Question.

WHen *we trust in the Lord how doth he defend us?*

A. As the Lion doth his prey, ch. 31. 4.

Q. *But if we forsake him, and seek help of others, what shall become of us?*

A. Both the helper and the helped shall perish, ch. 34. 3.

Q. *What shall their habitation be made?*

A. A hole for Dragons, and a court for Ostriches, ch. 34. 13.

Q. *What shall it yield?*

A. Thorns, nettles, and thistles.

Q. *But what shall be the habitation of such as depend upon Christ?*

A. Flourishing and full of joy, there shall neither Lion, nor noysome Beast come near it, chap. 35. 9, 10. The weak

shall

ſhall be made ſtrong, ch. 35. 4. The blinde ſhall ſee, the deaf ſhall hear, chap. 35. 5. The lame ſhall leap, the dumb ſhall ſpeak, ch. 35. 6.

Q. *Who doth* Iſaiah *propheſie ſhall prepare the way of Chriſt?*

A. John Baptiſt, ch. 40.

Q. *where ſhould he proclaim his meſſage?*

A. In the Wilderneſs.

Q. *what ſhould his direction be?*

A. To have lets removed, ch. 40. 4.

Q. *May the eſſence of God be comprehended under any form?*

A. No, no more than waters can be held in a mans fiſt, heaven meaſured with a ſpan, the duſt of the earth numbred, or the mountains weighed, ch. 40. 12.

Q. *what is the earth in his ſight?*

A. As a little duſt.

Q. *What is the Nations of the earth?*

A. As a drop of water, or as graſhoppers, ch. 40. 15, 22.

Qu. *But what are they whom the Lord exalteth?*

A. As a threſhing inſtrument, able to bruiſe Mountains to powder; or as a whirlwinde, to ſcatter hills like chaff, ch. 41, 15, 16.

Q. *How doth* Iſaiah *teach the people to abhor Idolatry?*

A.

A. By describing unto them the power of God, and the weakness of Idols, c. 41. 22, 23.

Q. Declare the difference.

A. God is a living essence:
Idols a dead mettal.
God is without beginning:
Idols are made with mens hands.
God can do all things:
Idols nothing.
God knoweth all things:
Idols nothing.

Q. What comfort have the faithful in distress?

A. To think they have a God that is able, willing, and promiseth to deliver them, c. 43.

Chapter 45, to 55.

Question.

BY *whom did God promise deliverance to his people, from the captivity of* Babylon?

A. By *Cyrus* King of Persia.

Q. What was Cyrus?

A. An Heathen Prince.

Q. Did he not know God?

A. Yes, by a certain particular knowledge of his power, but not worship him aright, ch. 45. 1, 4.

Q. How many years did Isaiah *Prophesie*

of this deliverance before it came to passe?

A. An hundred years.

Q. Why did God chuse a Heathen Prince to deliver his people?

A. The more to expresse his love and power; for the unlikelier the means was, the greater cause had the Israelites to glorifie him.

Q. Were not the Babylonians Gods instruments for the punishing of his people?

A. Yes.

Q. Why then is he so much offended with them for doing it?

A. Because in executing his judgements they shewed no mercy, and waxed proud by his victory, ch. 47. 6, 7.

Q. What is the cause of Israels *captivity?*

A. Their transgression.

Q. What is the cause of their deliverance?

A. The Covenant of Gods mercy, ch. 50. 1.

Q. Of what continuance is Gods mercy?

A. For ever; the heavens shall vanish like smoak, and the earth wax old like a garment, but the salvation of the Lord shall not be abolished, ch. 51 6.

Q. Of what continuance are his judgements?

A. But for a time: Can a woman for-

get

get the Childe of her womb? If she should, yet the Lord shall not forget his, ch. 49. 50. and ch. 51. 22. and ch. 54. 8.

Q. *To whom then must the afflicted fly?*

A. To God.

Q. *How will he establish them?*

A. In glory; their foundation shall be of precious stones, ch. 54. 11. In peace, they shall be far from oppression, ch. 54. 14. In strength, whosoever shall gather himself against them, shall fall, ch. 54. 15.

Chapter 55, to 65.

Question.

FOr *what doth God offer these blessings unto us?*

A. Neither for gold, nor silver; and freely, as the Prophet saith, Come, buy water, wine, and milk, without silver, and without money, ch. 55. 1.

Q. *What is meant by water, wine, and milk?*

A. All things necessary to a spiritual life, as they are necessary to this corporal life.

Q. *What is the recompence God requireth?*

A. Obedience, to execute Justice, the benefit whereof returns unto man, ch. 56. 1.

Q. *How are our vertues acceptable?*

A. If they be without hypocriſie.

Q. *How do hypocrites faſt?*

A. In puniſhing the body, and putting on ſackcloath, notwithſtanding that their hearts are full of malice, ch. 58. 4, 5.

Q. *How do the faithfull faſt?*

A. In breaking the bonds of wickedneſs, in feeding the hungry, in viſiting the captive, and cloathing the naked, ch. 58. 6, 7.

Q. *What brings us to the knowledge of theſe things?*

A. The preaching of the word.

Q. *What kinde of men muſt Preachers be?*

A. In voice, Trumpets; in care, Watchmen, to cry aloud, and continually, ch. 58. 1. and ch. 62. 6.

Chapter 65, and 66.

Queſtion.

BEcauſe the Jews had ſuch Preachers amongſt them continually, and yet fell from the Lord, what was their puniſhment?

A. They were rejected, ch. 65. 13.

Q. *Who were choſen in their ſtead?*

A. The Gentiles, ch. 65. 1.

Q. *What are they?*

A. All Nations but the Jews.

Q. *Doth his mercy extend to all?*

A.

A. Yes, and his Majesty beyond all.

Q. How do you prove that?

A. Because when the Jews would have built him an House, he forbad them, chap. 66. 1.

Q. What was the reason?

A. He filleth heaven and earth with his glory; and therefore cannot be included in a temple of stone.

JEREMIAH.

Chapter 1, *to* 10.

Question.

WHere *was* Jeremiah *born?*

A. In Anathoth, a City within three miles of Jerusalem.

Q. whose son was he?

A. The son of *Hilkiah.*

Q. When began he to prophesie?

A. In the thirteenth year of *Josiah* King of Judah.

Q. How long did he prophesie?

A. Till the Captivity in Babylon, and somewhat after.

Q. How many years was that?

A. About forty years.

Q. When was he sanctified to his Office?

A. Even from his Mothers womb, ch. 1. 5.

Q. *What did he after he was called?*

A. Proclaim the will of him that sent him, without fear, ch. 1. 17.

Q. *What do we learn thereby?*

A. Ministers must not intrude themselves into the Church before they are called; and when they are called, they must foreshew no time, nor be dismayed for any danger.

Q. *What was the first sin* Jeremiah *reproved?*

A. Idolatry.

Q. *In what words?*

A. My people have forsaken me the fountain of living waters, to dig them pits, yea broken pits, that can hold no water, ch. 2. 13.

Qu. *After this sinne, what is required of us?*

A. Repentance.

Q. *Upon repentance, what is promised?*

A. Mercy, ch. 3. 12.

Q. *In their repentance, what did they?*

A. Turn to the Lord.

Q. *How ought we to turn unto the Lord?*

A. With our whole hearts.

Q. *If we do not so, what do we incur?*

A. His wrath for counterfeiting.

Q. *What is Gods wrath like?*

A.

A. A consuming fire, ch. 4. 4.

Q. What is his mercy like?

A. The waters in Shiloah.

Q. Wherein did God shew his Justice upon Israel?

A. In delivering them into the hands of their enemies.

Q. Wherein his mercy?

A. In saving some (for, saith he, I will not make a full end of you) to continue his Church, ch. 5. 18.

Q. Were the people so full of wickedness, that the Lord was so much incensed against them?

A. Yes, they did cast out malice and cruelty, as a fountain doth her waters, ch. 6. 7.

Q. Was there no estate clear?

A. No, neither Prince, Priest, nor People?

Q. What was their general sin?

A. Covetousness, ch 6. 13.

Q. What was their particular sin?

A. The Princes did not execute justice, ch. 5. 28. The Priests did flatter the people in their sins, crying Peace, Peace, when there was no peace, ch. 6. 14. The People were of uncircumcised ears, and took delight rather in vain things than profitable doctrine, ch. 6. 10.

Q. All this considered, they could not but see their own destruction?

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Q. All this considered, they could not but see their own destruction?

A. They did.

Q. And how did they think to escape?

A. By flying to the Temple where God had promised for ever to be present.

Q. But how did God answer them?

A. In these words; Will you steal, Murther, and commit Adultery, and swear falsely, and burn incense to Baal, and think to be delivered by standing before me in the Temple? No, I have required Obedience, and not Sacrifice, chap. 7. 9.

Q. In what manner did Jeremiah *Prophesie their destruction?*

A. By the entring of the Assyrians (a mighty Nation) into the land.

Q. Rehearse the Prophets words?

A. Loe, house of Israel, I will bring a Nation upon thee from far; whose quiver is a sepulchre, and they shall eat thine harvest, and thy bread, they shall devour thy sons and daughters, they shall eat up thy sheep, and thy bullocks, they shall spoil thy vines, and thy fig-trees, and they shall destroy with the sword thy fenced Cities, ch. 5. 15, 16, 17.

Q. Did they not repent?

A. No, but provoked Gods wrath by other sins.

Q. What were they?

A. Lying, chap. 9. 3. Deceit, chap. 9. 4. and

and Diſſimulation, chapter 9. 8.

Q. *I am ſure, though they could not ſee their own danger, yet* Jeremiah *did (as all true Miniſters ſhould) relent at their hardneſs of heart?*

A. Yes, and wiſht his eyes were a fountain of tears, ch. 9. 1.

Q. *How came that hardneſs of heart in them?*

A. They did glory in their miſ-deeds.

Q. *What ought a man to glory in?*

A. Neither in wiſdom, ſtrength, nor riches, ch. 9. 23.

Q. *In what then?*

A. Let him that glorieth, glory in this, that he knoweth the will of the Lord; for he it is that ſheweth mercy, judgement, and righteouſneſs on the earth, ch. 9. 24.

Chapter 10, *to* 21.

Queſtion.

TO whom onely belongeth dominion?

A. To the Lord, mighty in power, and King of Nations, ch. 10.

Q. *What were the Iſraelites then, in leaving him to cleave to Idols?*

A. Sots, and fools, ch. 10. 8.

Q. *Why?*

A. Becauſe they left the truth to imbrace the works of errour.

Q. *What were the works of errour?*

A. Making of Images, ch. 10. 15.

Q. *Whence were they infected with this infection?*

A. From the Heathen.

Q. *What other errours had the Heathen?*

A. Divination by Stars, and South-saying.

Q. *Is it not lawfull to fear the conjunction of Stars and Planets?*

A. No.

Q. *Your reason?*

A. Because the Lord in these words hath forbidden it, Be not afraid of the Signs of Heaven, though the Heathen be afraid of such, ch. 10. 2.

Q. *As long as we abide in sin, will the Lord hear our prayer?*

A. No, nor any that pray for us, ch. 11. 14.

Q. *How odious is sin?*

A. So odious, that the land wherein sinners live, shall mourn, the herbs of the field wither, and the beasts and fowles of the air be consumed, ch. 12. 4.

Q. *By what Parable did* Jeremiah *prefigure the destruction of the Jews?*

A. By the Parable of the linnen girdle which he hid in the rock, and after certain dayes coming to take it up, he found it was rotten and fit for no use.

Q.

Q. *Rehearse the meaning.*

A. That as the girdle cleaveth to the loins, so had the Lord tyed the house of Israel unto him; but since they had forsaken him (like the girlde) they should rot, and be cast off, as fit for no use, ch. 13. 10, 11.

Q. *How hard is it for an evil man to do well?*

A. As hard as to change the Blackmoors skin, or the Leopards spots, chapter 13. 23.

Q. *Which are the four plagues God usually punisheth withall?*

A. Pestilence, Famine, Sword, and Fire.

Q. *How do the wicked people reward them that tell them of their sins?*

A. With curses, as the Jews did *Jeremiah*, ch. 15. 10.

Q. *But what doth the Lord for them?*

A. In time of his vengeance favours them, and suffers the others to perish.

Q. *Fell it out so with* Jeremiah?

A. Yes; for when the Jews were led away captive, the enemy gave *Jeremiah* choice to live in his Countrey, or to go whither he would, ch. 39. 11, 12.

Q. *With what pen doth the Devil write iniquity in the hearts of the obstinate?*

A. With an Iron pen?

Q. *what is signified thereby?*

A. That men accustomed to sin, can hardly be reclaimed.

Q.

Q. *Will the Lord onely be trusted in?*

A. Yes.

Q. *What is pronounced against them that make flesh their arm, that is, depend upon men, and forget God?*

A. A heavy curse, ch. 17. 5.

Q. *How many wayes did* Jeremiah *suffer under the hands of the Jews?*

A. Three manner of wayes; first, they curst, and spake evil of him, then they took counsel against his life; at last they smote him, and cast him into prison, ch. 15. 10. and ch. 18. 18. and ch. 20. 2.

Q. *What may we learn by these his afflictions?*

A. That the true Ministers of God shall alwayes be subject to the like.

Chapter 22, to 30.

Question.

WHat were the works commanded the Jews?

A. To execute Justice, ch. 22. 3. to deliver the oppressed, to favour the stranger, to help the fatherless and widow, to do no violence, nor shed blood.

Q. *What were the works they followed?*

A. They builded houses with bribes, and chambers with extortion; they used their

their neighbours help, and paid him not his hire, ch. 22. 13.

Q. *what followed?*

A. Deſtruction without pitty, chapter 22. 11.

Q. *In what manner?*

A. They were led into captivity, their King ſlain, and left unburied, ch. 22. 19.

Q. *Who miſled the King?*

A. The falſe Prophets.

Q. *What was their reward?*

A. Woe be unto them that ſcatter the ſheep of my paſture, ſaith the Lord, chap. 23. 1.

Q. *How did* Jeremiah *propheſie a redreſs for this inconvenience?*

A. By the coming of Chriſt the true Paſtour.

Q. *In what words?*

A. Behold (ſaith the Lord) I will raiſe unto *David* a righteous branch, *&c.* in his dayes Judah ſhall be ſaved, and Iſrael dwell in ſafety, ch. 23. 5, 6.

Q. *Here was a threatning and a promiſe, what is ſignified thereby?*

A. That as *Jeremiah* did, ſo the Miniſters of God muſt always mix comfort with their bitter doctrine.

Q. *When they threat, what is their doctrine like?*

A. A fire, or a hammer that breaketh a ſtone, ch. 23. 29.

Q. *But when they promise, what is it like?*

A. Comfortable waters, or precious balm.

Q. *How long lived the Israelites in bondage under the King of* Babel?

A. Seventy years, ch. 29. 10.

Chapter 30, *to* 41.

Question.

AFter *their denounced servitude, how doth* Jeremiah *comfort the Jews?*

A. First, with their return again to their own Country, ch. 30. 3. Secondly, with the destruction of their enemies, ch. 30. 16. Thirdly, with joy, plenty, and peace, ch. 31. 12, 18.

Q. *What assurance doth* Jeremiah *give of Gods promise?*

A. As sure as he is God of heaven and earth, and giveth the Sun to rule the day, and Moon the night, ch. 33. 20.

Q. *How doth God oftentimes check the lewd life of Christians?*

A. By their better life which are no Christians.

Q. *Your proof?*

A. It may appear by the example of the sons of *Jonadab*, ch. 36. 8.

Q. *What did they?*

A.

A. Their Father gave them a commandment, and it was kept the ſpace of three hundred years.

Q. *What was the Commandment?*

A. That none of that ſtock or family ſhould drink wine.

Q. *Of what deſcent were the Sons of* Jonadab?

A. No Iſraelites, though more zealous in the ſervice of God than they.

Q. *What infers this example?*

A. That if they thought it a diſparagement to break the vow made unto an earthly Father, how much more ſhamefull ſhould it be for Chriſtians to forget their promiſe made to the Father of heaven! They kept their vow three hundred years, but Chriſtians (I fear) break theirs every hour.

Q. *You ſaid before that* Jeremiah *was in priſon?*

A. I did.

Q. *Who did impriſon him?*

A. King *Jehoiakim* firſt, and then *Zedekiah.*

Q. *When he was in priſon, did he neglect his office?*

A. No; for when he could not ſpeak to the Jews, he ſent to them.

Q. *Whom?*

A. Baruch.

Q.

Q. *With what?*

A. With a Book, containing all the curſes of God againſt the Jews.

Q. *Who wrote it?*

A. *Baruch*, from the mouth of *Jeremiah*, ch. 36. 4.

Q. *To whom did* Baruch *read it?*

A. To the Princes, who told the King of it.

Q. *Which King?*

A. Jehoiakim.

Q. *How did he accept it?*

A. He burnt it, ch. 36. 23.

Q. *What did* Jeremiah *then?*

A. He wrote another Book, chapter 36. 32.

Q. *What learn we by that.*

A. Though the wicked would quite deface the word, yet God will have it ſtill preſerved.

Q. *What was the meſſage of the Lord that* Jeremiah *declared to* Zedekiah, *afterward King?*

A. That he ſhould yield himſelf to *Nebuchadnezzar*, and the City ſhould be ſaved.

Q. *Did* Zedekiah *regard his counſel?*

A. He heard it, but did not perform it.

Q. *What was his hinderance?*

A.

A. His Princes, that perſwaded him the contrary.

Q. *What did the Princes to* Jeremiah?

A. Put him into a dungeon.

Q. *Who wrought his deliverance?*

A. *Ebedmelech* a Moor, and one of the Kings Eunuches, ch. 38. 7.

Q. *What learn we by that?*

A. That more faith ſometimes is found in a ſtranger than in a mans own Countrymen.

Q. *What became of* Zedekiah *for diſobeying* Jeremiah?

A. His eyes were put out, and his ſons ſlain before his face, ch. 39. 7.

Q. *How went it with* Jeremiah?

A. He found favour (as the Lord before had promiſed) with *Nebuzaradan* the chief Captain, who gave him liberty and reward, ch. 40.

Chapter 41, *to the end.*

Queſtion.

WHom did Nebuchadnezzar *make his Subſtitute over the Jews in Paleſtine?*

A. *Gedaliah* the Son of *Ahikam.*

Q. *Who ſlew* Gedaliah?

A. *Iſhmael,* the Son of *Nethaniah.*

Q. *Why?*

A. In the envy of his government.

Q.

Q. *What did the people afterwards?*

A. Went under *Johanan* into Egypt.

Q. *Had not* Jeremiah *forbidden them so to do?*

A. Yes, but they obeyed not.

Q. *Wherefore did they not obey?*

A. They feared war and famine, chap. 42. 14.

Q. *What followed their disobedience?*

A. They were destroyed from the least to the most.

Q. *By whom?*

A. By King *Nebuchadnezzar*, that came against Egypt, so what they feared in their own Countrey (famine and war) fell upon them in another.

Q. *Who destroyed the Kingdom of* Babel?

A. Cyrus.

Q. *Who moved him thereunto?*

A. The Spirit of God.

Q. *For what causes?*

A. Because they gloried in the spoil of Israel, and said, We offend not, because they have sinned against the Lord, the hope of their Fathers, ch. 50. 7, 11.

Q. *What* was Nebuchadnezzar *called?*

A. The hammer of the world.

Q. *Why?*

A. Because he had smitten down all the Princes and people of the world, ch. 51. 23.

The

The LAMENTATIONS of JEREMIAH.

Queſtion.

OF *whom may we learn true and chriſtian-like compaſſion?*

A. Of the Prophet *Jeremiah?*

Q. *Wherein?*

A. In lamenting for his Countrey-men the Jews, notwithſtanding they had reviled him, beaten him, impriſoned him, and ſought his death, and all for his love and good will towards them.

Q. *Wherein conſiſted his love?*

A. In daily admoniſhing them of their ſin, that they might repent, and ſhewing them aforehand what plagues would follow if they repented not.

Q. *What was it he did lament them for?*

A. Their ſubverſion and overthrow.

Q. *By whom was their ſubverſion contrived?*

A By the Babylonians their cruel enemies.

Q. *In what manner?*

A. Firſt, they were beſieged, then ſuffered Famine, inſomuch as they dyed in their ſtreets, and the Mothers devoured their own Children, Chapter 1. 11. and Chapter 2. 12. Of Princes they became tribu-

tributaries, ch. 1. 1. Their joy was turned to tears, chap. 1, 2. Their freedom to captivity, verse 3. Their gorgeous buildings to a deformed heap, verse 4. Their friends forsook them, verse 4. Their enemies laughed at them, verse 6. Their valiant men were trodden down; their young men slain; their Virgins defloured, verse 15. And (which was the grief of all griefs) their God had forsaken them; for when they stretched out their hands, there was none to comfort them, chap. 1, 16, 17.

Q. *What may this example serve for?*

A. To admonish all Cities of the world, be they never so famous, never so rich, never so mighty, to beware how they provoke Gods wrath against them, through their intollerable impiety.

Q. *What were their most intollerable sins?*

A. Their despising the counsel of the Prophets; their revolting from the truth, to embrace falshood and vanity, and their abusing the long sufferance of the Lord.

Q. *Did the Lord forewarn them of this desolation?*

A. Yes many hundred years before it came, even from the time of *Moses*, and so from age to age, untill the very hour of

of their captivity, as appears, *Deut.* 28. 64, 65, 66.

Q. *In this extremity what refuge doth the Prophet ſhew them?*

A. The holy Mount of the God of mercy.

Q. *How muſt they reach unto that Mount?*

A. With the Arms of repentance, and patience; with repentance, in confeſſing their ſins, and being ſorry for the ſame; and with patience, in humbly attending the hour of their deliverance.

Q. *Was this all the Prophet did for them?*

A. No; like a holy and vertuous Paſtour, he joyned in fervent prayer with them, that it would pleaſe the Lord to ſhorten their dayes of wretchedneſs, ch. 5.

EZEKIEL.

Chapter 1, *to* 10.

Queſtion.

BY *whom was* Ezekiel *called to prepheſie?*

A. By God.

Q. *Where?*

A. In Chaldea.

Q. *At what time?*

A. When *Joiakim* King of Judah, his Mo-

Mother, and many lived in captivity under *Nebuchadnezzar*, ch. 1. 2, 3.

Q. To what end?

A To assure them, though they had yielded themselves prisoners to the King of *Babylon*, and had lived in servitude to him five years, yet the Lord would remember his promise, and bring them home again.

Q. Did they distrust in him?

A. Yes, and began to murmur.

Q. Yet the Lord inspired Ezekiel *to speak unto them for their comfort?* ch. 12.

A. True.

Q. What gather we from hence?

A. Gods great mercy, and their weakness of faith.

Q. Did not Ezekiel *propheſie before?*

A. Yes, and by the counsel of him and *Jeremiah*, *Jehoiakim* did voluntarily submit to the King of *Babel*; and therefore, to excuse the Prophets, God gives him a new gift of Propheſie.

Q. After what sort?

A. A Hand appears and delivers him a Book.

Q. What was written in that Book?

A. Woe and lamentation, ch. 2. 10.

Q. What was he bid to do with this Book?

A. Eat it, that is, imprint the words thereof in his heart.

Q.

Q. Are none fit to be Gods messengers, but such as receive his words into their hearts?

A. No, and meditate thereon, which is called an eating.

Q. How was the taste of it in Ezekiels *mouth?*

A. As sweet as honey, ch. 3. 3.

Q. Did the people regard his message?

A. As they do now adayes Gods Preachers, very sleightly.

Qu. Was he discomforted thereby?

A. No, God emboldened him, and gave him a fore-head as hard as Adamant, to outface their rebellion, ch. 3. 9.

Q. What if he had been discouraged, and given way to their sin?

A. Then the people dying in their sins, their blood should have been required at his hands, ch. 3. 18.

Q. Who may take heed by this lesson?

A. All dumb, idle, and illiterate Ministers.

Q. But he teaching them, and they not repenting, how then?

A. Their blood shall be upon their own heads, ch. 3. 18, 19.

Q. How did Ezekiel *propheſie the destruction of Jerusalem?*

A. By the parable of his hair, the one part whereof he would burn, the other

cut

cut with a ſword, and ſcatter the third in the winde, ch. 5. 2.

Q. *What did this ſignifie?*

A. That one part of the people ſhould dye through famine; the ſecond be ſlain; and the third led into captivity, ch. 5. 12.

Q. *All this while this is threatning; how doth the Prophet comfort them?*

A. By ſhewing that a remnant ſhould be ſaved, and they ſhould be diſpleaſed for their ſins, and finde mercy, ch. 6. 8.

Q. *How did God deliver that remnant in time of vengeance?*

A. By ſetting a mark upon them whereby they were known, as he doth upon all his elect, ch. 9. 6.

Q. *Rehearſe the Prophets words of their deliverance?*

A. As ſure as I live (ſaith the Lord) I will bring you from the people, and will gather you out of the Countries wherein you are ſcattered with a mighty hand, and with a ſtretched out arm, and in my wrath poured out, ch. 20. 33, 34.

Chapter 10, *to* 22.

Queſtion.

AFter Jehoiakim, *and the reſt were led into captivity, thoſe that remained ſtill in Judea, how did they live?*

A.

A. Like Murtherers, and Idolaters, ch. 26. 6.

Q. *Who misled them?*

A. Jezaniah, the Son of *Zur*, and *Pelatiah* the Son of *Benaiah*?

Q. *What did they boast of?*

A. That God had utterly forsaken those that were in captivity, and given the Land unto them in possession, ch. 11. 13.

Q. *How was that reproach punished?*

A. Pelatiah, one of the chief Princes, was struck with sudden death, ch. 11. 15.

Q. *What may we learn by that example?*

A. That it is dangerous to mis-judge of Gods secret judgments.

Q. *What doth* Ezekiel *say against false Prophets?*

A. That they should be consumed in the midst of their vanities, ch 13. 14

Q. *How did the false Prophets seduce the people?*

A. By sowing pillows under their elbows, and covering their heads with veils.

Q. *What is the meaning of that?*

A. They flattered them with security, and blinded their eyes with false delusions, ch. 13. 8.

Q. *Why doth God send false Prophets, and unlearned Preachers amongst his people?*

A. For their ingratitude, because they do

not hearken to the true Prophets and Preachers when they have them, a fault to be much feared in *England* at this time.

Q. *In the time of Gods wrath may the wicked presume of safety, for being in company with the godly?*

A. No.

Q. *Your proof?*

A. If (saith the Lord of Judea) I send my sword through this Land, and say unto it, Destroy both man and beast in it, though *Noah*, *Daniel*, and *Job* were in the midst of it, they should deliver neither son nor daughter, but their own souls by their righteousness, ch. 14. 17, 18.

Q. *How doth God oftentimes punish us for sin?*

A. Even by the same means by which we made our selves to sin; as violence with violence, lust with lust; and as he did with the Israelites, which caused the Egyptians, Assyrians, and Chaldeans to punish them for Idolatry, amongst whom they had learned Idolatry, ch. 16 3, 30.

Q. *Will God punish one for the sin of another?*

A. No, every soul that sinneth shall suffer; the Son shall not bear the Iniquity of the Father, neither shall the Father bear the Iniquity of the Son, but the righteousness of the righteous shall be up-

upon him, and the wickedneſs of the wicked ſhall be upon himſelf, ch. 18. 20.

Q. *How is it ſaid then that God will puniſh the ſins of the Fathers upon the Children, to the third and fourth generation?*

A. That is meant if the Children continue in the ſins of their Fathers, but otherwiſe not.

Q. *If the righteous man become wicked, what is his reward?*

A. Condemnation.

Q. *If the wicked man forſake his wickedneſs and live uprightly, what is his reward?*

A. Forgiveneſs, ch. 18. 26, 27.

Chapter 20, to 37.

Queſtion.

WHat *ſins, beſides Idolatry, haſtned the deſtruction of* Jeruſalem?

A. Murthering of the Prophets, oppreſſing the ſtranger, neglecting the fatherleſs and widow, profaning the Sabbath, ſowing of diſſention, committing of inceſt, taking of bribes, uſury, and extortion, ch. 22. 6, 7, 8, 9, 10, 11, 12.

Q. *Do theſe ſins live at this day?*

A. Yes, in as rank manner as they did then.

Qu. *What is then to be feared?*

A. Leſt we ſhould be puniſhed as they were.

Q. *You ſpake before of the parable of the hair, whereby Ezekiel ſhewed the manner of Jeruſalems overthrow; ſhew me by how many ſigns and parables he taught?*

A. By fifteen; whereof one being paſt before, there remains fourteen unſpoken of.

Q. *Rehearſe them in order. What is the firſt?*

A The parable of the ſix men, that came with ſwords; and one in white cloathing, with pen and ink in his hand, ch. 6.

Q. *What doth that ſignifie?*

A. The fierce Souldiers that ſhould enter Jeruſalem: and by him in white, the mercy of the Lord, to mark ſuch as ſhould be ſaved.

Q. *What is the ſecond?*

A. The viſion of the man in white, that took burning coals from the Altar, and ſcattered them abroad, ch. 10.

Q. *What doth that ſignifie?*

A. The burning of the City of Jeruſalem.

Q. *What is the third?*

A. The parable of *Ezekiel* carrying forth of his ſtuff out of the City by night, chapter 12.

Q.

Q. *What doth that signifie?*

A. That even so the Israelites should be led with their burdens into captivity.

Q. *What is the fourth?*

A. Of eating bread with trembling, and drinking water with trouble, ch. 12.

Q. *What is signified by that?*

A. The torment of minde, and affliction of body that should accompany the Israelites.

Q. *What is the fifth?*

A. Setting up a wall, and dawbing it with untempered mortar, ch. 13.

Q. *What doth that signifie?*

A. The false doctrine of the Prophets, when one did tell a lye, another would maintain it.

Q. *What is the sixth?*

A. The Parable of the Vine without fruit, chap. 15.

Q. *What doth that signifie?*

A. That if Jerusalem, which was the congregation that God had taught, did not bring forth fruit of good living according to his doctrine, like the barren Vine, it should be thrown into the fire.

Q. *What is the seventh?*

A. The two Eagles, ch. 17.

Q. *What doth that signifie?*

A. The two Kings of Egypt and Babylon, ordained for the scourges of Jerusalem.

Q. *What is the eighth?*

A. The Parable of the Lion and Lions whelps, that were given to raving and devour, and at the last were taken in trails, chap. 19.

Q. *What doth that signifie?*

A. By the Lion is signified *Jehoahaz*, and by the whelps his two Sons, *Jhoiakim* and *Jehoiakin*, which devoured the blood of the Prophets, and at last were all three taken in the snares of the King of Egypt and Babylon.

Q. *What is the ninth?*

A. The Parable of the Forrest consumed with fire.

Q. *What doth that signifie?*

A. Jerusalem, compared to a Forrest, should be consumed with fire, ch. 10.

Q. *What is the tenth?*

A. The Parable of the two Sisters, *Aholah* and *Aholibah*, which were proud, lascivious, and incontinent.

Q. *What doth that signifie?*

A. The two Kingdoms of Judah and Israel, which became Idolaters both, and therefore are compared to unchast women, that forsake their husbands to follow strangers, ch. 23.

Q. *What is the eleventh?*

A. The parable of the bad shepheards, that fed and cloathed themselves of their flocks,

flocks, yet neglected the care of them, suffering them to be scattered and devoured.

Q. *What doth that signifie?*

A. Careless Magistrates, that being set to rule and govern the people (so they may live at ease) care not what becomes of their charge, but use them with all tyranny and cruelty, ch. 43.

Q. *What is pronounced against such Magistrates?*

A. The Lord will rise up against them, and require the blood of the people at their hands.

Q. *What is the twelfth?*

A. The field of dead bones, whereunto *Ezekiel* was brought by the Spirit of God.

Q. *What doth that signifie?*

A. That as God in the sight of *Ezekiel* did gather the dead bones together, cloathed them with sinews and flesh, and breathed life into them, raising them in the perfect shape of men, as they lived before: so sure it was, and much more certain, that he was able to bring back his Children from captivity.

Q. *Of what is that a sign unto us else?*

A. Of the resurrection of our bodies after death.

Q. *What is the thirteenth?*

A. The parable of the seething pot, wherein were divers joynts, which were taken

out by peace-meal, and the pot left empty to melt upon the coals.

Q. *What doth that signifie?*

A. The hot vengeance of God against Jerusalem, the destroying of the people by little and little, and trying of the remnant like mettal in the fire.

Q. *What is the fourteenth?*

A. The parable of the death of *Ezekiel's* wife.

Q. *What doth that signifie?*

A. That as God took from him her that was the pleasure of his eyes; so would he pollute his Sanctuary, that was the pride and pleasure of the Israelites, ch. 24.

Q. *Against what strange Nations did* Ezekiel *propheſie?*

A. Against the Ammonites, Moabites, Idumeans, Philistims, Tyre, Zidon, Egyptians, Assyrians, Gog and Magog, and in them against all the enemies of Gods Church.

Q. *What did* Ezekiel *propheſie against theſe people?*

A. Destruction.

Q. *Why?*

A. Because they rejoyced at the misery of his people, and were as pricking thorns in the house of Israel.

Q. *How should they be destryed?*

A. In the same manner that they had de-

destroyed the Jews, and with more cruelty.

Q. *By whom?*

A. By the Babylonians.

Q. *Of what comfort did* Ezekiel *propheſie beſide the return of the Jews?*

A. Of the coming of Chriſt, the true Shepheard, that ſhould give his life for his ſheep, ch. 34. 23.

Q. *That, and all other the bleſſings of God, why are they beſtowed upon us?*

A. Not for our deſerts, but through the mercy of God, ch. 36. 22.

Chapter 37. 48.

Queſtion.

WHat *doth* Ezekiel *propheſie of in theſe laſt Chapters?*

A. Of the re-edifying of the City and Temple of God, of the ſervice, and orderly government that ſhould be amongſt them, as had been before.

Q. *What is meant by the waters that* Ezekiel *ſaw iſſue from the Temple?*

A. The graces that ſhould be beſtowed upon the Church, under the Kingdom of Chriſt, ch. 47. 10.

Q. *What is meant by the riſing of the waters?*

A. That Gods graces ſhould increaſe,

and decreaſe, chapter 47. 5.

Q. *What by the multitude of Trees that ſtood on the one ſide, and on the other of the waters?*

A. The multitude of thoſe that ſhould be refreſhed by the Doctrine of Chriſt, ch. 47.

Q. *What by the meeting of theſe ſeveral waters in one ſea?*

A. That all the world ſhould be refreſhed with the Goſpel, and be as it were one Temple to the Lord.

Q. *What is meant by the wholeſomneſs of the waters?*

A. The purity and wholeſomneſs of the Doctrine of the true Church.

Q. *What by the Fiſhers?*

A. Gods Preachers.

Q. *What by the multitude of Fiſhes?*

A. The great number of hearers.

Q. *By what the maſhes and miery places?*

A. The wicked and reprobate.

Q. *What by the fruitfulneſs of the trees that grew on each ſide?*

A. The proſperity of the faithfull.

DANIEL.

Chapter 1, to 4.

Queſtion.

WHen *was* Daniel *called?*

A.

A. In the time that *Ezekiel* lived, and when the Jews were Captives in Babylon.

Q. *Who was the King of Babylon?*

A. Nebuchadnezzar.

Q. *Besides the people, what did* Nebuchadnezzar *bring with him from Jerusalem?*

A. The Vessels of the Temple of the Lord, ch. 1. 2.

Q. *what did he with th m?*

A. Placed them in the Temple of his god, *ibid.*

Q. *How did* Nebuchadnezzar *dispose of the Jews?*

A. He commanded *Ashpedaz* the Master of his Eunuches to call out of the Hebrews sons, certain that might be trained up to serve him, ch. 1. 3.

Q. *What kinde of persons should those Sons be?*

A. Such as are noble, witty, and of comely stature.

Q. *What should be done unto those young Gentlemen?*

A. They should be instructed in the languages and customs of the Chaldeans, ch. 1. 4.

Q. *To what purpose?*

A. That they might so forget their own countrey, and their countries religion.

Q. *How long should they be trained on this fashion?*

A.

A. Three years, ch. 1. 5.

Q. What allowance should they have?

A. Meat and drink from the Kings table, ch. 1. 5.

Q. Who were the chief among them?

A. Daniel, Shadrach, Meshach, and Abednego.

Q. How did these like of the Kings allowance?

A. They would not eat of it.

Q. Why?

A. Because they would not be defiled with the portion of the Kings meat which was given them to make them forget their accustomed sobriety, ch. 1. 8.

Q. What did the chief of the Eunuchs then?

A. Was afraid that they would not look so well as the rest of their brethren, and so the King would be incensed, chapter 1. 10.

Q. But *what did* Daniel?

A. Intreated their Governour to try them ten dayes with purse and water, and if at the ten dayes end they looked not so well as their other fellows, he should deal with them as he thought good, chap. 2. 13.

Q. Did their Governour give consent?

A. Yes.

Q. And how were they at ten dayes end?

A.

A. They were in better liking than all the reſt that did eat of the portion of the Kings meat, ch. 1. 15.

Q. What may we learn by that?

A. That, with the bleſſing of God, the poor mans diſh is as cheriſhing as the rich gluttons delicates.

Q. What gifts did God beſtow upon theſe four Children?

A. The gift of knowledge and underſtanding.

Q. Beſide theſe, what gave he to Daniel?

A. The gift to Propheſie, and to interpret Dreams and Viſions, ch. 1. 17.

Q. When they were brought before the King, how did he like of them?

A. He found them wiſer than all his Inchanters and Aſtrologers, ch. 1. 20.

Q. What did the King then?

A. Dreamed a Dream which he could not remember, ch. 2. 1.

Q. Of whom did he ask counſel?

A. Of his Inchanters, ch. 2. 2.

Q. Did they tell him what was his Dream?

A. No, they could not, ch 2. 10.

Q. How did the King take it?

A. He commanded not onely they, but all the wiſe men of Babel ſhould be put to death, of which number was Da-

niel,

niel, Shadrach, Meshach, and Abednego, ch. 2. 12.

Q. *How did they escape him?*

A. Daniel intreated respite of the King, and he would tell him his dream, and the interpretation thereof.

Q. *Did the King give him respite?*

A. He did, ch. 2. 16.

Q. *whither went* Daniel *then?*

A. To his other Brothers, ch. 2. 17.

Q. *What to do?*

A. To have them joyn in prayer with him to their God, that it would please him to reveal this mystery unto him, ch. 2. 18.

Q. *what successe had they in their Prayer?*

A. God shewed *Daniel* the dream, and the interpretation thereof, ch. 2. 19.

Q. *went he presently to the King?*

A. No, but gave God thanks first, and praised his holy Name, ch. 2. 19.

Q. *What was the Dream?*

A. An Image, the Head whereof was Gold, Breast and Arms Silver, the Belly and Thighs Brass, the Legs Iron, the Feet part Iron, part Clay,

Q. *How long did it seem to stand before the presence of the King?*

A. Till a stone cut without hands smote it in pieces, and scattered it like the chaffe of the Summer floors.

Q.

Q. *What became of the ſtone?*

A. It turned to a great Mountain, and filled the whole earth, ch. 2. 31, to 35.

Q. *What was* Daniels *interpretation of the dream?*

A. By Gold, Silver, Braſs, and Iron, were meant the four Monarchies of the world.

Q. *Which was likened to Gold?*

A. The Babylonians.

Q. *Which to Silver?*

A. The Perſians.

Q. *Which to Braſs?*

A. The Macedonians.

Q. *Which to Iron and Clay?*

A. The Romans. And as theſe metals did excell one another in goodneſſe, ſo did all the four ages; growing ſtill worſe and worſe, till the coming of Chriſt.

Q. *What is meant by the Stone?*

A. The Kingdom of Chriſt, that ſhould come at the end of theſe: which ſhould overthrow the laſt, and remain when all the reſt were extinct.

Q. *How did the King reward* Daniel, *for interpreting his dream?*

A. Made him a great man, and a chief Ruler over the Province of Babel.

Q. *In this proſperity, did* Daniel *forget his Brethren?*

A.

A. No, he made a requeſt to the King for them, and he advanced them likewiſe to great offices.

Q. In what place?

A. In the Province of Babel, but *Daniel* ſate as Chief Judge in the Kings gate, ch. 2. 49.

Q. What befell afterwards?

A. The King ſet up an Image, and commanded it to be worſhipped.

Q. Where did he ſet it?

A. In the plain of Dura.

Q. What was the penalty of them that did not bow to this Image?

A. To be burnt in a fiery furnace.

Q. To what end did the King ordain this ceremony?

A. Becauſe he feared the Jews (by their Religion) would have altered the ſtate of this Common-wealth; and therefore he meant to bring all to one kinde of Religion.

Q. Who did refuſe to worſhip this Image?

A. Shadrach, Meſhach, and Abednego.

Q. How were they dea't withal?

A. Accuſed and brought before the King.

Q. Why brought they not Daniel *as well as them?*

A. It ſeemeth they were afraid to accuſe him, by reaſon of his great favour and

and authority with the King.

Q. *What did the King to* Shadrach, Meshach, *and* Abednego?

A. Threatned them first; but when they would not yield, he commanded them to be bound, and cast into the burning furnace.

Q. *Were they destroyed by the fire?*

A. No, their God, in whom they trusted, sent an Angel unto them that preserved them, and burnt the Kings Officers, chap. 3.

Q. *What did this to the King?*

A. Astonish him, so that he bade them come forth.

Q. *When they came forth, was any thing about them perisht?*

A. Not so much as any hair of their heads; nay, their garments retained not so much as any scent of the fire, ch. 3. 27.

Q. *Why was this miracle done?*

A. As well to confirm the faith of his Servants, as to make the King confess the God of heaven to be of power above his Idols.

Q. *Did the King make any such confession?*

A. Yes, and ordained a Law, that whoever blasphemed the God of *Shadrach, Meshach*, and *Abednego*, should be torn in pieces, ver. 29.

Chap-

Chapter 4, to 8.

Queſtion.

HOw oft did the King dream?

A. Twice.

Q. *What was his dream?*

A. A tree in the midſt of the earth, tall and ſpreading, ſo that the fowles of the air did build in it, the beaſts of the field were covered with the ſhadow, and all fleſh fed with the fruit thereof: Then he beheld the Watch-man, and an Angel deſcended from heaven, that ſaid, Cut down the Tree, break his branches, ſhake off his leaves, and ſcatter his fruit, that the beaſts may flye from under it, and the birds from off the branches: Nevertheleſs, leave the ſtump, or his root, in the earth, and binde it with a band of Iron amongſt the graſs, and let it be wet with the dew of heaven, and let his heart be changed from man to beaſt, and let his portion be amongſt the beaſts of the field, till ſeven years be paſt over him, ch. 4. 8, to 13.

Q. *What was* Daniels *interpretation?*

A. That the tree did repreſent the Kings perſon; the heighth, breadth, and fruitfulneſs thereof, his magnificence and pomp; the cutting of it down, his diſpoſition to live amongſt the beaſts of the field for ſe-

ven

vens years, till he did confeſs the moſt High to bear rule over the Kingdoms of men, and to diſpoſe of them according as he pleaſed.

Q. *Why did God ſend this viſion to the King?*

A. To admoniſh him of his intollerable pride and blaſphemy.

Q. *Was he converted at the interpretation thereof?*

A. No, but continued ſtill in his pride, till God drove him from his Kingdom.

Q. *When was he reſtored?*

A. At the end of ſeven years; when he confeſſed his ſin, and glorified God.

Q. *What became of him afterward?*

A. His Kingdom was augmented, and he dyed in peace, ch. 4. 36.

Q. *Who ſucceeded him?*

A. Evilmeredach, and then *Belſhazzar*.

Q. *What did* Belſhazzar?

A. Make a Feaſt to a thouſand Princes, and drank wine.

Q. *At what time?*

A. Even when *Darius* had beſieged the City.

Q. *What Plate had he to drink in?*

A. The Holy Veſſels of the Lord, which *Nebuchadnezzar* brought from Jeruſalem.

Q. *Who drank in them?*

A.

A. He, his Princes, Wives, and Concubines.

Q. Was God displeased therewith?

A. Yes.

Q. How did he shew his displeasure?

A. By a hand-writing upon the wall.

Q. What was the writing?

A. God hath numbred thy Kingdom, and hath finished it. } *Mene.*

Thou art weighed in the ballance, and found too light. } *Tekel.*

Thy Kingdom is divided to the Medes and Persians. } *Peres.*

Q. Who read it?

A. Daniel.

Q. What was his reward?

A. A purple Robe, a chain of Gold, and to be made the third Ruler in the Kingdom, chap. 5.

Q. How long lived Belshazzar *after this?*

A. He was slain that night.

Q. Who succeeded him?

A. Darius.

Q. How old was he when he took the Kingdom?

A. Threescore and two years old, chapter 5. 31.

Q. What favour found Daniel *with* Darius?

A. He made him one of the three that com-

commanded a hundred and twenty governours, which were set over the whole Kingdom of Babylon, ch. 6. 2.

Q. *How did his fellow-officers take it, that he being a stranger should be equal with them in authority?*

A. Envied him.

Q. *Was that all?*

A. No, they laid a snare to entrap his life.

Q. *How was that?*

A. They caused the King to make a Decree, and seal it, that whosoever did prefer any petition, either to God or man, for thirty dayes (but to the King) should be cast into the Lions Den.

Q. *How did they know this would entrap* Daniel?

A. Because they knew that he was religious, and thrice every day he used to pray unto his God.

Q. *Did* Daniel *(for the Decree) refrain from Prayer?*

A. No.

Q. *Why?*

A. Because he knew it was better to disobey man than God.

Q. *Where did his enemies espy him at Prayer?*

A. In the window of his House which opened toward Jerusalem.

Q.

Q. *Did they ſtreightway catch him?*

A. No, they told the King firſt.

Q. *How did he take it?*

A. He was much grieved for *Daniel.*

Q. *He might then have pardoned him?*

A. He could not, becauſe of the Laws.

Q. *How then?*

A. Daniel was attached and thrown into the Lions den, and a ſtone put upon the mouth of the Cave.

Q. *Where was the King at that time?*

A. In preſence, and ſealed the ſtone with his ſignet, that the Law might be throughly executed.

Q. *What ſaid the King to* Daniel *when he was let down?*

A. He comforted him.

Q. *How?*

A. In theſe words: The God whom thou alwayes ſerveſt, even he will deliver thee.

Q. *Whither went the King?*

A. To his Palace.

Q. *How did he reſt that night?*

A. He could not ſleep, ch. 6. 18.

Q. *What did he in the morning?*

A. Roſe early, and came to the Cave.

Q. *What ſaid he when he came thither?*

A. Cried aloud, and asked *Daniel* if his God had delivered him?

Q. *What anſwered* Daniel?

A.

A. That God ſent an Angel, and ſtopt the mouths of the Lions, ch. *6.* 22.

Q. *Was* Daniel *then taken up?*

A. Preſently, and his Accuſers, their Wives and Children caſt down in his ſtead.

Q. *How did the Lions uſe them?*

A. Tore them in pieces.

Qu. *What did this Miracle work in* Darius?

A. Two things: great joy, and a publication of a Decree.

Q. *What was the Decree?*

A. That all Nations ſhould tremble and fear before the God of *Daniel*?

Qu. *What was the firſt Viſion that* Daniel *ſaw?*

A. The Viſion of the four Beaſts.

Q. *What is underſtood by that?*

A. The four Monarchies before ſpoken of.

Q. *Of the four, which was the worſt?*

A. The Roman Monarchy.

Q. *Why?*

A. Becauſe in it ſprang up the moſt bitter perſecution of the Church of God, chap. 7. 25.

Chapter 8, *to* 12.

Question.

WHat *was* Daniels *second vision*?

A. The Ram with two horns, and the Goat with one?

Q. *What is understood by the Ram with two horns*?

A. Darius, and his two Kingdoms of the Medes and Persians.

Q. *What understand you by the Goat with one horn*?

A Alexander sole King of Macedonia, that slew *Darius*, and became Monarch of the world.

Q. *Who succeeded* Alexander?

A. The Empire was divided into four parts, by four of his Princes: whereof *Cassender* had Macedonia, *Seleucus* Syria, *Antiochus* Asia the less, and *Ptolomeus* Egypt.

Q. *Who succeeded* Seleucus?

A. His Son *Antiochus*.

Q. *What was he*?

A. A great Persecutor of the Church, ch. 8. 12.

Q. *How was he put down*?

A. By the hand of God.

Q. *Did* Daniel *see the end of their captivity*?

A.

A. Yes, and it was told in a vision how many years it should be from the building of the Temple to the coming of Christ.

Q. How many years should that be?

A. Four hundred thirty and four years.

HOSEA.

Chapter 1, to 6.

Question.

WHen did Hosea *Prophesie?*

A. In the dayes of *Uzziah*, *Jotham*, *Ahaz* and *Hezekiah* Kings of Judah, and in the dayes of *Jeroboam* King of Israel, ch. 1. 1.

Q. How long did he Prophesie?

A. Seventy years.

Q. Wherein stood his doctrine?

A. In alluring and deterring.

Q. How did he allure the people?

A. By the sweetness of Gods promises.

Q. what to do?

A. To obey and love him.

Q. How did he deterr them.

A. By threatning Gods plague to fall upon them.

Q. For what?

A. For their vicious and wicked living.

Q. Was Idolatry used in those dayes?

A. Very much.

Q. *Where?*

A. In the Synagogue, and other places.

Q. *What doth the Prophet call the Synagogue?*

A. Dblaim, that is, rottenneſs.

Q. *What doth he call the people?*

A. Gomer, that is, corruption, the daughter of rottenneſs.

Q. *Why doth he uſe theſe terms?*

A. To ſhew the filthineſs of their Idolatry, ch. 1.

Q. *What is the fruit of corruption?*

A. Lo-ammi, that is, not my people.

Q. *What is underſtood by that?*

A. That ſo long as we delight in ſin, we are not Gods people.

Q. *What is the fruit of ſin?*

A. Deſtruction.

Q. *What cauſeth deſtruction?*

A. Want of knowledge, ch. 4. 6.

Q. *How cometh want of knowledge?*

A. By neglecting Gods word.

Q. *What do we fall into for want of knowledge?*

A. Into all manner of ſins, as ſwearing, lying, killing, ſtealing, and whoring, chap. 4. 2, 3.

Q. *What is neceſſary for the preventing of theſe evils?*

A. Inſtruction.

Q.

Q. *From whom?*

A. From the learned.

Q. *What will the Lord do to the Miniſters that is not able to inſtruct?*

A. Caſt him off.

Q. *What to the people, that being inſtructed, do not follow him?*

A. The ſame, ch. 4. 6.

Chapter 6, to 14.

Queſtion.

WHat *is the fruit of affliction?*

A. It cauſeth us to ſeek to God, as the wounded to the Phyſician.

Q. *Will God be ready to receive us?*

A. Yes, and to heal us, as he did hurt us.

Q. *How muſt we come to the Lord?*

A. With obedience in heart towards him, and love towards our neighbours, ch. 6. 6.

Q. *How will he entertain us?*

A. He will be our God, and we ſhall be his people, ch. 2. 23. He will be joyned to us as the Bridegroom to his Bride, never to be ſeparated, ch. 2. 20.

Q. *But if we keep aloof, and come not at him, what will he do?*

A. He will forſake us, as we forſake him.

Q. *For what doth the Prophet complain againſt the King?*

A. For surfeiting and excess, ch. 7. 5.

Q. *For what against the people?*

A. For flattering their King in his wickedness.

Q. *For what else?*

A. When they cryed, they did not cry to him, ch. 7. 10. when they sought help, it was at the hands of men, ch. 7. 11.

Q. *How doth God deal with us when we fly from him to the help of men?*

A. He spreads a net before our feet, and intangles us in our devises, ch. 7. 12.

Q. *Whither did Israel fly for help?*

A. To Egypt.

Q. *What found they there?*

A. Nettles in their pleasant places, and thorns in their tabernacles, ch 9. 6.

Q. *How were they plagued at home?*

A. With famine and slaughter.

Q. *With Famine, how?*

A. The Floor and the Wine-press did not feed them, and the new wine failed them, ch. 9. 2.

Q *with Slaughter, how?*

A. *Ephraim* (saith the Lord) shall bring forth his children to the murderer, chap. 9. 12, 13, 14, 15.

Q. *Was this the last of their punishments?*

A. No, Samaria the chief City of Israel was destroyed as the foam upon the water,

water, ch. 10. 7. And the reſt of the Cities the ſword fell upon, and devoured them, ch. 11. 6.

Q. *What became of the people that ſurvived?*

A. They were led away into Aſſyria, ch 11. 5.

Q. *How doth God expreſs the terrour of his judgements againſt the wicked?*

A. In comparing himſelf to a whirlewinde, them to chaff; himſelf to a Lion, and them to his prey, whom he will ſcatter and devour, ch. 13. 3, 8.

Q. *How doth he expreſs his favour to the godly?*

A. He will ſay to death, I will be thy death; and to the grave, I will be thy deſtruction, for their deliverance, ch. 13. 14.

Q. *How do the wicked meaſure the favour of God?*

A. By outward proſperity.

Q. *How do the godly meaſure the favour of God?*

A. By inward graces.

Q. *How might Samaria, and the whole Kingdom of Iſrael have avoided their ruine?*

A. By hearkning to their Prophets, that told them of it long before.

Q. *Are not we admoniſhed in the like manner in theſe dayes.*

A. Yes.

Q. *By whom?*

A. By Gods Preachers.

Q. *What must we learn thereby?*

A. By the harms that fall out to Israel, to avoid the like threatned on us, if we forsake not our wickedness.

JOEL.

Question.

WHat doth Joel teach?

A. Repentance.

Q. *How?*

A. By telling Judah of the great Plague that was fallen upon them for their sins.

Q. *What was the plague?*

A. Famine.

Q. *In what manner?*

A. Their Corn and fruit Trees were destroyed.

Q. *How?*

A. By Caterpillars, and other cankerous worms, ch. 1. 4.

Q. *What was the efficient cause of this Plague?*

A. Drunkenness, and surfeiting, chap. 1. 5.

Q. *What was the effect?*

A. Men howled, and Cattle pined, ch. 1. 10, 11.

Q.

Q. *What is the means to avoid such and the like Plagues?*

A. Repentance and Prayer, ch. 1. 14.

Q. *But* Judah *not reformed by this plague, what other doth* Joel *propheſie ſhall fall upon them?*

A. The Sword.

Q. *By whoſe practice?*

A. The King of the Aſſyrians.

Q. *What kinde of fellow doth he deſcribe him to be?*

A. One before whoſe face ſhould ſtand terrour, and behinde his back deſtruction, ch. 2. 3, 6.

Q. *How doth he teach us to avoid this Plague?*

A. By Repentance likewiſe, and Prayer.

Q. *What doth the Lord promiſe us if we do repent?*

A. For ſcarcity, abundance: I will ſend you corn, and wine, and oyl (ſaith the Lord) and you ſhall be ſatisfied, ch. 2. 19. and for war, peace: I will remove far from you your enemies, ch. 2. 20.

Q. *What doth he promiſe beſide?*

A. Increaſe of ſpiritual grace, and the confuſion of them that were their enemies, ch. 3. 7, 8.

AMOS.

Question.

Of what birth was Amos?

A. A poor Herdſ-mans ſon.

Q. Where was he born?

A. At *Tekoah*, a poor Town ſix miles from *Jeruſalem.*

Q. In whoſe dayes did he Propheſie?

A. In the dayes of *Uzziah* King of Judah, and *Jeroboam* King of Iſrael.

Q. How doth he procure authority to his doctrine, conſidering he was of ſo baſe a parentage?

A. By ſaying that his words are the words of God, ch. 1. 3.

Q. Againſt whom did he firſt Propheſie?

A. Againſt Damaſcus, the Philiſtims, Tyre, and Idumeans, Ammonites, and Moabites.

Q. What was his purpoſe in that?

A. To ſhew if God puniſhed the ſinnes of ſuch as ſcarce had any knowledge of him, much more would he afflict the Jews, whom he had from age to age nurſed up in his diſcipline.

Q. Againſt whom did he next propheſie?

A. Againſt the Kingdoms of Iſrael and Judah.

Q.

Q. *What ſinnes of theirs doth he finde out?*

A. Cruelty, preſumption, ſecurity, lack of pitty, hoording up of corn, and covetouſneſs.

Q. *How were they cruel?*

A. They turned judgement into wormwood, that is, inſtead of equity, they executed oppreſſion, ch. 5. 7.

Q. *What was the puniſhment of that ſinne?*

A. They ſhould build Houſes, and not dwell in them; and Vineyards, and not eat the Grapes thereof, ch. 5. 11.

Q. *why?*

A. Becauſe the foundations were laid by the ruine of the poor.

Q. *How were they preſumptuous?*

A. Notwithſtanding Gods threatnings, they ſtill thought themſelves innocent.

Q. *How doth he reprove that ſin?*

A. By asking a Queſtion.

Q. *What is the Queſtion?*

A. Can a Trumpet be blown in the City, and the people not be afraid? that is, Can God by his Prophets cry out againſt ſins, and the people think there is no ſin, ch. 3. 6.

Q. *How were they ſecure?*

A. They ſtretcht themſelves upon

beds of Ivory, or the lambs of the Flock had muſick, drank wine in bowls, but no man pitied the poor, ch. 6. 4, 5, 6.

Q. *What is the puniſhment of ſuch people?*

A. Their feaſts ſhall be turned to mourning, their ſongs to lamentation, and their eaſe unto unreſt, ch. 8. 10, 12.

Q. *How were they covetous?*

A. They ſwallowed up the poor, ch. 4.

Q. *How was that?*

A. By hoording up things neceſſary for food and cloathing, and ſo procuring a dearth that they might ſell dear, even the very refuſe of their Merchandize, and make their great meaſure ſmall, and their weight little, ch. 8. 5, 6.

Q. *What hath the Lord ſworn he will do to ſuch a people?*

A. He hath ſworn by the excellency of *Jacob*, that he will never forget any of their works, ch. 8. 7. Though they dig into hell, thence he will fetch them; though they climb up to Heaven, from thence he will bring them; though they ſink into the bottom of the Sea, there will he command the ſerpent to bite them: and though they go into captivity, he will follow them with the ſword, and ſet his face againſt them; there ſhall be no way for them to eſcape, chap. 9 2, 3, 4.

OBA-

OBADIAH.

Question.

WHat *sin doth* Obadiah *complain of?*

A. The lack of Charity.

Q. *In whom?*

A. In Brother towards Brother.

Q. *Who were they?*

A. The Edomites against the Israelites.

Q. *How were they Brothers?*

A. The Edomites came of *Esau*, and the Israelites of *Jacob*.

Q. *What wrong did the Edomites to the Israelites?*

A. Joyned with their enemies, rejoyced at their destruction, and helped to bear away the spoil, ch. 1. 11, 12, 13.

Q. *How did God punish them?*

A. He made the House of *Jacob* a fire, and the House of *Joseph* a flame, and set the Edomites between them as stubble, to be devoured, ver. 18.

JONAH.

Question.

WHither *was* Jonah *sent?*

A. To Nineveh, the chief City of the Assyrians.

Q.

Q. *What to do?*

A. To preach.

Q. *Did he obey the Commandment of God?*

A. No, he broke it.

Q. *How?*

A. He went another way.

Qu. *Whither?*

A. To Tarshish.

Q. *What moved him to do so?*

A. His own reason.

Q. *Why?*

A. Because he thought if the Jews repented not by his doctrine, much less would the Heathen.

Qu. *How did he for passage?*

A. Hired a Ship, and paid his fare.

Q. *When he was at Sea, what happened?*

A. A Tempest.

Q. *What caused the Tempest?*

A. God.

Q. *To what end?*

A. To check the disobedience of *Jonah?*

Q. *What did* Jonah *during the Tempest?*

A. Sleep.

Q. *What did the Marriners?*

A. Studied to finde the cause of this disturbance.

Q. *After what manner?*

A.

A. By casting of Lots.

Q. *To whom fell the Lot?*

A. To *Jonah*?

Q. *What did the Mariners with* Jonah?

A. Threw him into the Sea.

Q. *Was he drowned?*

A. No, though his sin deserved it, yet God preserved him?

Q. *How?*

A. He sent a Whale that swallowed him:

Q. *What followed?*

A. The Tempest ceased, and the Marriners glorified God.

Q. *But what did* Jonah *being in the Fishes belly?*

A. Thought upon his sin, and cryed to the Lord.

Q. *How did the Lord deliver him?*

A. Caused the Fish to cast him up upon the dry land.

Q. *How long had he been in the Fishes belly?*

A. Three dayes and three nights?

Q. *And what followed then?*

A. The Lord spake to *Jonah* the second time, and bade him arise and go to *Nineveh*, and preach Repentance.

Q. *Did he now obey?*

A. Yes, and cryed in the streets: Yet forty

forty dayes and *Nineveh* ſhall be overthrown.

Q. *How did the people entertain this doctrine?*

A. With fear and trembling.

Q. *What did they?*

A. Proclaimed a Faſt from the greateſt to the ſmalleſt; the King himſelf roſe from his Throne, caſt off his Robe, and put on ſack-cloth, commanding all his Subjects to do the like, and that neither man nor beaſt ſhould taſte food till they had cryed to the Lord for mercy.

Q. *When the Lord ſaw their repentance, what did he?*

A. Turned away his wrath, and ſaved their City.

Q. *How did* Jonah *take their deliverance?*

A. He was angry.

Q. *Why?*

A. Becauſe being a Prophet, he ſhould be found falſe of his word, and therefore began to upbraid God.

Q. *In what manner?*

A. O Lord (ſaid he) was not this my ſaying when I was yet in my Countrey? That thou waſt a gracious God, merciful, and ſlow to anger, and repenteſt thee of evil; for which cauſe I fled to Tarſhiſh: therefore I beſeech thee take my life, rather

ther then let me live to infamy.

Q. *Whither went he?*

A. Out of the City, to see if after forty dayes the Lord would destroy the City.

Q. *On which side of the City sate he?*

A. On the East side.

Q. *How was he covered?*

A. He built him a booth.

Q. *What did God cause to grow over him shadow him?*

A. A Gourd.

Q. *What became of the Gourd?*

A. The next morning a worm struck it, and it withered.

Q. *Had* Jonah *any inconvenience by that?*

A. The Eastern winde and Sun beams, beat upon *Jonahs* head, and made him faint, so that he was grieved for the loss of his Gourd.

Q. *What said the Lord to him then?*

A. Hast thou pitty (said he) on the Gourd for which thou hast not laboured, nor madest it grow, which came up in a night, and perished in a night? and wouldest thou not have me to pitty *Nineveh*, wherein there are sixscore thousand persons, that cannot discern the right hand from the left, and also much cattle.

Q. *What learn we by this?*

A. That we must not measure the providence and mercy of God, after the

square

ſquare of our humane affection.

Q. *What was the final end of ſending* Jonah *to* Nineveh ?

A. By the ſudden repentance of theſe heathen people, to reprove the obduracy and hardneſs of heart in his own Children, that many years were called upon, and theſe but ten dayes.

MICAH.

Queſtion.

WHat ſins did Micah *reprove* ?

A. The contempt of Gods word.

Q. *How did the Jews contemn the word?*

A. In forbidding the Prophets to Propheſie.

Q. *What Perſons did he reprove* ?

A. The Princes.

Q. *For what did he reprove them ?*

A. For ſelling Juſtice for money, and eating the fleſh of the people, flaying off their skins, breaking their bones, and chopping their fleſh to pieces, ch. 3. 3.

Q. *What was underſtood by that* ?

A. The pilling and polling of the Common-wealth.

Q. *Whom elſe doth he reprove* ?

A. The Prelates for their Covetouſneſs and Symony, ch. 3. 11.

Q.

Q. *And whom elſe?*

A. The rich Merchant.

Q. *For what?*

A. Becauſe he is full of lyes and deceit, ch. 6, 12.

Q. *What are the vertues he commended?*

A. Silence and patience, ch. 7. 5, 6.

NAHUM.

Queſtion.

WHat doth Nahum *teach?*

A. That it is dangerous to reſolve to live in the fear of God, and fall from it again.

Q. *By whoſe example?*

A. By the example of the Ninevites.

Q. *Did they ſo?*

A. Yes, they quickly forgot the Preaching of *Jonah*, and the mercy that God ſhewed them at that time, and turned again to their former iniquity, for which *Nahum* propheſies their deſtruction.

Q. *And were they then deſtroyed?*

A. Yes.

Q. *By whom?*

A. By the Chaldeans.

HABAKUK.

Queſtion.

WHat did Habakuk *Preach againſt.* A.

A. The pride and tyranny of the Chaldeans, that were puft up with their ſpoils and victories.

Q. *What doth he compare the men of this world unto?*

A. To Fiſhes.

Q. *What is his reaſon?*

A. Becauſe as amongſt Fiſhes the great devour the ſmall, ſo is it among men, c. 1. 14.

Q. *How loathſom is tyranny and pride?*

A. So loathſom, that the very ſtones of the wall ſhall cry out againſt it, ch. 2. 11.

Q. *What did he propheſie ſhould be the end of the Chaldeans?*

A. Ruine and deſtruction.

Q. *By whom?*

A. By the Medes and Perſians, ch. 2. 8.

ZEPHANIAH.

Queſtion.

WHen propheſied Zephaniah?

A. In the dayes of *Joſiah* King of *Judah*?

Qu. *How did he terrifie the wicked?*

A. By foretelling them of their utter deſtruction, and carrying into captivity.

Q. *How did he comfort the godly?*

A. By propheſying their return and happineſs, and the revenge God would take upon their enemies.

H. & G.

HAGGAI.

Question.

WHo are the three last Prophets?

A. Haggai, Zachary, Malachy.

Q. When were these three sent?

A. After the seventy years of captivity were expired.

Q. For what cause?

A. To comfort the people, and to encourage them to haste to the building of the Temple.

Q. Were they slack in that business then?

A. Yes, preferring their own private gain, in toiling for wealth, and building themselves fair houses, before the glory of God.

Q. What was the reason?

A. They had no reason at all; yet as corrupt men that never want policy to excuse their vile disposition, they pretended the time was not yet come, ch. 1. 2.

Q. Who reproved them?

A. God first, and Haggai afterward.

Q. How did God reprove them?

A. By sending a famine amongst them.

Q. How did the Prophet reprove them?

A. By rebuking them in these words: Is it time for your selves to dwell in sieled

led houſes, and not to build the Houſe of the Lord.

Q. *Were they upon this converted?*

A. Yes.

Q. *What was the ſign of their repentance?*

A. Fear before the Lord, ch. 1. 12.

Q. *How did the Lord comfort them?*

A. He ſent his Spirit into them, ſaying, Bring wood and build this houſe, and I will be favourable unto it, ch. 1. 8.

Q. *Who were the chief of the people in this work?*

A. *Zerubbabel* the Son of *Shealtiel*, and *Jehoſhua* the Son of *Jehoſadak* the High Prieſt.

Q. *What was the promiſe of God unto them?*

A. That although his Houſe ſeemed nothing like ſo ſumptuous and beautifull as that which *Solomon* built; yet if they would have patience, the time ſhould come that he would make it far more glorious.

Q. *How is that to be underſtood?*

A. Not of the material Temple built with wood and ſtone; but of the ſpiritual, which ſhould be erected by the coming of Chriſt, ch. 2. 9.

Q. *What ſaith the Lord here of their ſacrifices?*

A.

A. That they were unclean.

Q. *How?*

A. Not in the things themſelves, but becauſe the perſons that offered them were unclean.

Q. *What learn we by that?*

A. Neither to offer prayer, nor thankſgiving to the Lord but with a pure heart; for the intent of the heart, and not the word of the mouth juſtifieth.

ZACHARIAH.

Queſtion.

WHoſe Son was Zachariah?

A. The Son of *Barachiah*?

Q. *Why was he ſent?*

A. To inſtruct and comfort the people.

Q. *How did he inſtruct them?*

A. That they would avoid the wickedneſs of their Fathers.

Q. *How did he comfort them?*

A. By telling them God would be mercifull unto them, aſſiſt them in their work, Chap. 1. 16. Put back their enemies, Chapter 1. 21. Fill them with all plenty of graces, Chap. 1. 17. Be a wall of fire about his Church, and a continual light in the midſt thereof, Chap. 2. 5. And that *Zerubbabel* as he had begun, ſo ſhall he finiſh the Temple againſt all hinderances

rances whatsoever, chap. 4. 9.

Q. *If they did serve the Lord, upon whom would he cast their afflictions?*

A. Upon their enemies.

Q. *How should their zeal to Gods service be manifested?*

A. By their works, ch. 1. 3.

Q. *What should be their best Cloathing?*

A. Not silks, nor precious stones, but righteousness through Christ, ch. 3. 4.

Q. *What doth he propheſie of Christ?*

A. That he should be both King and Priest, by the Crowns that were set upon the head of *Joshua*, ch. 6. 11.

Q. *Why should those titles be attributed unto him?*

A. To signifie all power was given unto him, spiritual and temporal.

Q. *In what sort was Christ promised to come?*

A. Humbly, and in poverty, riding upon an asse, ch. 9. 9.

Q. *And why?*

A. Because the Prophets had set forth his Kingdom without majesty and pomp, yet that his Dominions should stretch from Sea to Sea, ch. 9. 10.

Q. *But wherein was their errour?*

A. In their grosse and earthly imaginations, having the eyes of their minds

fixt upon the transitory pomp of this world, and not upon the true and spiritual glory of eternity.

Q. After the Jews return, and re-edifying of the Temple, were they at peace?

A. No, they had many afflictions and temptations for the trial of their patience, and approving of their faith, onely such as believed had the peace of conscience.

MALACHY.

Question.

WHat is the first sin Malachy *reproved?*

A. Obstinate Hypocrisie.

Q. Wherein?

A. In that the Jews were manifest offenders, and yet seemed to justifie themselves, ch. 1. 6.

Q. If we make God our Father, what doth he require of us?

A. Honour.

Q. If we make him our Lord, what?

A. Fear, ch. 1. 6.

Q. What is the second sin Malachy *reproveth?*

A. Carelessness in the Priests, that thought any sacrifice was sufficient, and did not examine whether it were according to the Law or not, ch. 1. 8.

Q. *What was required in the Priest?*

A. A care in his heart to serve God aright, and his lips to be a treasure of knowledge to instruct the people, ch. 2. 1, 7.

Q. *What is the third sin that the Prophet reproveth?*

A. The marrying Wives of a strange Religion.

Q. *What is the punishment of that sin?*

A. The Lord will cut him off that doth so, ch. 2. 11, 12.

Q. *What is the fourth sin?*

A. Breach of Wedlock, ch. 2. 14.

Q. *What is the fifth?*

A. Their distrust, saying, It was in vain to serve God, seeing the proud prospered, and they were crost, ch. 3. 14, 15.

Q. *From whence proceedeth that sin?*

A. From want of patience, and submitting to Gods pleasure; for if they saw not Gods help ever present to defend them, they would streightway murmur, which was a sign also of ingratitude.

Q. *How?*

A In that they forgot their former deliverance.

Q. *Who should be the next Prophet to succeed him?*

A. John Baptist.

Q. *Wherein should his Office consist?*

A. In joyning the people together in one

one unity of faith, and pronouncing Gods Judgements against such as should refuse to receive Christ, ch. 4. 5.

Q. Who should be the last?

A. Christ Jesus the true Son of righteousness, whose comfortable beams of mercy shine upon our Souls to eternal happiness: *Amen.*

M The

The Doctrine of the New Testament.

Except we abide in Christ, we can do no good thing, John 15. 4.

THE INDUCTION.

Question.

WHat doth the New Testament include?

A. The Gospel.

Q. What is the Gospel?

A. A message of glad tydings.

Q. What doth it principally contain?

A. The History of Christ.

Q. Upon how many points stands the History of Christ?

A. Upon five.

Qu. Which be they?

A. Upon his Birth, his Life, his Death, his Resurrection, and Ascension.

Q. What doth his Birth teach us?

A. That he is the day-star of mercy, risen to conduct us out of the darkness of death

death, and guide our feet in the way of peace, Luke 1. 79.

Q. *What doth his Life teach us?*

A. All the vertues requisite for a true Christian, he being the Way, the Truth, and the Life, John 14. 6.

Q. *What doth his death teach us?*

A. That our debt is paid, and the rigour of the Law satisfied, due to us for our sin, wherein consisteth our full redemption, Mat. 20. 28. Gal. 4. 5. Heb. 9. 22.

Q. *What doth his Resurrection teach us?*

A. The conquest over Death, Sin, and Hell, wherein standeth our justification, Rom. 4.

Q. *What doth his Ascention teach us?*

A. That our passage into Paradise is by him onely made open, which before (through sin) was shut against us, to the intent that where he is, we may also be, John 12. 26. and 17. 24.

Q. *What doth Christ require of us for all these benefits?*

A. Two things.

Q. *Which be they?*

A. Faith and Obedience.

Q. *What is Faith?*

A. An assured belief of all his words and deeds.

Q. *What is obedience?*

A. A constant endeavour to perform

all that he hath commanded, Mat. 28. 20.

Q. *How doth the Old and New Testament agree?*

A. In this, that they both teach to know one God, embrace one Faith, and erect one Church.

Q. *How do they differ?*

A. Four manner of wayes.

Q. *Which be they?*

A First, touching their publication; secondly, their effect and fruit; thirdly, their ceremonies; and fourthly, their teachers.

Q. *How do they differ touching their Publication?*

A. The Law was publisht with terrour, the Gospel with joy.

Q. *How do they differ touching their Fruit?*

A. The fruit of the Law is death, Deut. 27. 26. The fruit of the Gospel life, John 17. 3.

Q. *How touching their Ceremonies?*

A. In the Law, their Altar was made of stone. In the Gospel our Altar is Christ Jesus, Heb. 13. 10. In the Law they did sacrifice calves: In the Gospel our sacrifice must be the calves of our lips, Prayer and Thanksgiving, Heb. 13. 15. In the Law they did circumcise the fore-skin; in the Gospel we must circumcise and cut off the lewd affections of our hearts, Rom. 2. 29.

In

In the Law their Paſſeover was a Lamb of the flock, Exod. 12. 3. In the Goſpel our Paſſeover is the Lamb Chriſt Jeſus, 1 Cor. 5. 7. In the Law the Paſſeover was but the ſhadow of the thing; in the Goſpel our Paſſeover is the thing it ſelf.

Q. *How do they differ touching their Teachers?*

A. The Publiſher of the Law was man, *Moſes*; the Publiſher of the Goſpel, God and man, *Chriſt*. The teachers of the Law fore-told the coming of Chriſt in the fleſh, Iſaiah 7. 14. The teachers of the Goſpel foretold his coming in glory, Matth. 24. 30, 31. and 25. 31. The teachers of the Law led forth the Children of God to Canaan, Joſh. 12. 6. The teachers of the Goſpel direct them to heaven, Mat. 5. 3. and 10. They delivered them from the hands of human tyrants, Exod. 12. 13. Judg. 16. 30. Chriſt in the Goſpel ſets us free from the hands of the ſpiritual tyrant, the Devil, 1 Cor. 15. 54.

Q. *How many are the Writers of the Goſpel?*

A. Four.

Q. *Which be they?*

A. Matthew, Mark, Luke, and John.

Q. *Is the Subject of theſe Holy Writers all one?*

A. It is.

Q. *What method shall we then use, to draw particular points of Doctrine from each of them, and not iterate any thing?*

A. Divide the whole History of Christ into four parts, and every part into four branches.

Q. *Content: What are the four Branches I shall dispute with you upon in the Gospel after Saint* Matthew?

A. These: Christ his Birth, his Persecution, Baptism, and Election of his Apostles.

Doctrine out of the Gospel after S. MATTHEW

Question.

WHat was Matthew *by profession?*

A. A Publican.

Q. *What were the Publicans?*

A. Those kinde of Jews, which in the name of the Romans did gather up the taxes and tallages imposed upon the people

Q. *How came he to be an Apostle?*

A. Christ called him as he was sitting at the receipt of Customs; who presently, notwithstanding the scandals and bad reports which the Jews had given out of Christ, and that he himself was exceeding rich, left all and followed him.

Q. *What did* Matthew *first set down?*

A.

A. The coming of Christ into the world.

Q. *How is that?*

A. Two manner of wayes.

Q. *Which be they?*

A. Once in the flesh, many times in the spirit.

Q. *How comes he in spirit?*

A. Two manner of wayes: by grace to inspire us, as when the spirit of God fell upon the 70 Elders, Num. 11. 25, 26. and upon the Apostles, Acts 2. 3, 4. Or by faith, to assure us, as S. *Paul* saith, the same Spirit beareth witness with our spirit, that we are the children of God, Rom. 8. 15, 16.

Q. *By what example do we learn Christs coming in the spirit?*

A. By the example of Gods appearance to *Elijah?*

Q *How was that?*

A. First came a mighty winde and tore the rocks, but God was not there; then rose an earth quake, but God was not there; then came a fire, but God was not there; at last came a soft and still winde, and God was there, 1 Kings 19. 11, 12.

Q. *Doth Christs spirit after the same manner descend into us?*

A. Yes.

Q. *How?*

A. First, there comes the breath of

his threatning voyce to break our ſtony hearts; then an earthquake, that is, a trembling at his judgements; thirdly, a fire to try if we repent aright; laſt of all, a ſoft voyce of happy tydings, which is the lambe Chriſt Jeſus.

Q. How was his comming in the fleſh?

A. He was conceived by the Holy Ghoſt, and born of the Virgin *Mary*, Matthew 1. 18.

Q. Is this all the time he ſhall come in the fleſh?

A. No, he ſhall come at the latter day.

Q. In what manner?

A. With power and great glory, chap. 24. 30.

Q. What to do?

A. To judge the world with righteouſneſs, and the people with equity; that is, to give to every one according to their deeds, Mat. 16. 27.

Q. Why did Chriſt take upon him our fleſh?

A. To ſatisfie for our ſins.

Q. How?

A. In ſuffering underneath the juſtice of God what we had deſerved.

Q. What was the fifth evil that Chriſt ſuffered?

A. Perſecution.

Q. When? *A.*

A. As ſoon as he was born.

Q. *By whom?*

A By *Herod* King of the Jews.

Q *What learn we by that?*

A. That a Chriſtians life in this world, from the day of our birth, to the hour of our death, is nothing but croſſes and afflictions.

Q. *How came* Herod *to be King?*

A. He bought it of *Cæſar* for a great ſum of money.

Q. *How did he behave himſelf in the Kingdom?*

A. Like a bloody Tyrant, he ſlew all that were of the lineage of King *David*, and burnt their pedegrees, becauſe he feared to be driven from his ſeat and authority, by one which he heard ſhould ſpring of that family; and therefore likewiſe he ſlew his ſiſter, and her husband that was a Jew, and put to death his own Son which he had begot upon a Jewiſh woman.

Q. *How long was it ere he could ſeat himſelf in the Kingdom?*

A. Thirty years, continually making war upon the Jews, ſo hard did they endure the government of a ſtranger.

Q *Why was Jeruſalem troubled when news was brought of the birth of a new King, which was Chriſt, knowing they were weary of the Government of* Herod?

A. First, to flatter him; because they would seem to be affected as he was, for he was greatly troubled, Mat. 2. 3. And secondly, because they feared there would arise a new occasion of blood-shed, by the contention of the two Kings.

Q. *What was the end of* Herods *malice towards Christ?*

A. As it is of all persecution of Gods people, his own ruine; for Christ was delivered from his rage, Mat. 2. 13.

Q. *Did his rage so end?*

A. No: when he saw himself mocked of the wise men that promised to bring him word where Christ was, he most cruelly slaughtered all the young Children of Bethlehem, and the coasts thereabours, thinking so to be sure of his destruction, Mat. 2. 1.

Q. *What do we learn by the massacre of so many Innocents, Christ onely reserved?*

A. That tyranny may destroy the body of Religion, but not the soul.

Q. *Was this no fault of the wise men to break promise with* Herod?

A. No; it is lawfull to break promise in any thing, wherein the honour and service of God may be concerned.

Q. *How was Christ preserved?*

A. By flight into Egypt.

Q. *Why did Christ, being God, give*

place

place to the fury of Herod?

A. To shew that it is lawfull for us to fly from persecution, and save our lives, so it may be done without scandal to the Gospel, Mat. 10. 23.

Q. Why did he fly into Egypt rather than to any other Countrey?

A. For two causes: first, that the Scripture might be fulfilled, according to the Prophet *Hosea*: *Out of Egypt have I called my Son*: and secondly, to shew that he would forsake the Jews for their ingratitude, and receive the Gentiles.

Q. Wherein consisted their ingratitude?

A. In stoning the Prophets and men of God, which were sent unto them for their souls health, Mat. 23. 27.

Q. How doth Christ propheſie their ingratitude shall be punished?

A. By threatning upon them a spiritual and corporal plague.

Q. What was the spiritual plague?

A. Famine of the word, and scarcity of Teachers.

Q. What was their corporal plague?

A. Ruine of their City, desolation of their Temple, and a general dissipation and scattering of their whole Nation, at whose hands shall be required the blood of all the Saints, from *Abel* to *Zacharish* the

the Son of *Barachia*, whom they ſlew between the Temple and the Altar.

Q. *How many were the benefits of God beſtowed upon the Jews?*

A. Innumerable; but theſe eſpecially; he ſaved *Noah* from the flood, *Abraham* from the Chaldeans; he brought them afterward out of Egypt through the Red Sea; he fed them in the Wilderneſs with meat from heaven, and water from the rock; forty years ſpace their garments never waxed old; he led them dry over Jordan; he gave them poſſeſſion of one and thirty Kingdoms; he inſtructed them in his true ſervice; he built them a Temple; he ſupplyed them daily with Prophets to be their guides: and finally ſent his onely begotten Sonne amongſt them, to be a Phyſician both of their Bodies and Souls, whom they moſt cruelly put to death.

Q. *Who did firſt make known the birth of Chriſt?*

A. A Star, Matth. 2. 2.

Q. *How doth the Star differ from other Stars?*

A. In three reſpects: Firſt, as touching the place, being lower fixed than other Stars; Secondly, as touching the motion, moving directly forward, and not circularly; and thirdly, as touching

ing the time, it ſhone as well by day as by night.

Q. *To whom did the Star appear?*

A. To the wiſemen of the Eaſt, to conduct them where Chriſt was born.

Q. *What was ſignified by that Star?*

A. The Spirit of God which muſt illuminate our hearts, or we ſhall never finde the way unto Chriſt.

Q. *When the wiſemen found Chriſt, what did they?*

A. As men muſt do when they have once got a knowledge of him.

Q. *What is that?*

A. Acknowledge our love and ſervice to him by our eternal oblations.

Q. *What were their oblations?*

A. Gold, Frankincenſe, and Myrrhe: Gold, as he was a King; Frankincenſe, as he was a Prieſt; and Myrrhe, as he was a Prophet, Mat. 2. 11.

Q. *But inſtead of theſe three things, what do we Chriſtians learn to offer unto him?*

A. For Gold, purity of life; For Frankincenſe, prayer and thankſgiving; and for Myrrhe, patience in adverſity.

Q. *In the eleventh Chapter of this Goſpel, Chriſt ſaith, I thank thee, Father, that thou haſt hid the knowledge of thy will from the wiſe and prudent, and haſt ſhewed it*

unto

unto babes; yet here he ſaith, the wiſe men come to worſhip him; what difference is there betwixt the wiſe men he ſpeaketh of there, and theſe mentioned here?

A. By the wiſe men there he underſtandeth ſuch as arrogantly depend upon their own knowledge, and meaſure all things by human reaſon: By wiſe men in this place, he underſtands ſuch wiſe men as in things that belong to the honour of God, and our juſtification reject the power and wiſdom of man, and cleave onely to the grace of God through Chriſt, and ſincerity of his Word. In which ſenſe they are alſo called Babes, Mat. 11. 25.

Q. In profeſſion of Chriſt, what comfort have we?

A. A threefold comfort: firſt, we know he is our Lord, and can, and will defend us from all our enemies, Mat. 28. 18, 20. Secondly, he is our Teacher, and will inſtruct us in all things neceſſary to ſalvation. And thirdly, our ſpiritual Phyſician, to call us unto him to comfort and heal our afflicted conſciences, Mat. 11. 28.

Q. Where is the end of the Old Teſtament, and beginning of the New?

A. In the Baptiſm of Chriſt; for by that God doth as it were point unto us, and ſhew that he is the true Meſſias and Saviour of the world.

Q.

Q. *By what sign?*

A. By the visible appearance of the Holy Ghost, and the voyce that was heard, This is my dearly beloved Son, in whom I am well pleased, Mat. 3. 17.

Q. *How many things are required in Baptisme?*

A. Three: the visible Element, (which is Water) the Word, and a promise of Grace.

Q. *What was the difference between the Baptism of* John, *and the Baptism of* Christ?

A. *John* did Baptize with Water to Repentance: but *Christ* did baptize with Fire, that is, by the holy Spirit, working in our hearts to the remission of sins.

Q. *Why is* John *said to prepare the way of the Lord?*

A. Because his Doctrine was Repentance; and no man can come unto Christ, except he first confess the damnable state he is in through sin, and be heartily sorry for the same; faithfully believing onely by the merits of Christ to be delivered from thence.

Q. *Whom did God first call to his service?*

A. Poor Fisher-men.

Q. *What do we learn by their calling?*

A. Two things.

Q.

Q. *Which be they?*

A. First, an example of charity in Christ, that of his tender mercy and grace chose such poor and simple men to be the chief Pastors and Pillars of his Church; Secondly, an example of faith and obedience in them, who no sooner were called, but straightway left all they had, and followed Christ, Mat. 4. 22.

Q. *How did they follow him?*

A. Not as many Christians now adayes do, in outward shew, and seeming holyness, but with that resolution, that they willingly underwent poverty, scorn, slander, and death it self, to shew themselves worthy Schollars of so worthy a Master. Besides, they were but once called upon, and they came; but we are many times exclaimed upon, and yet we come nor.

Q. *How led Christ his Disciples?*

A. Two manner of wayes, bodily and spiritually.

Q. *How did he lead them bodily?*

A. By inuring his body to travel by sea, by land, in city, field, mountain, and valley, for the publishing of the Gospel and work of their salvation.

Q. *How did he lead them spiritually?*

A. By manifesting unto them great signs and argume nts of humility, patience,

ence, love, fortitude, and all other vertues of the minde; so that what he was, such he would have them, and all that insist upon his holy name, to be.

Q. *why did not Christ chuse his Disciples amongst the mighty, learned, and rich men of the world?*

A. Because the mighty stand upon their reputation, the learned are obstinate in their opinions, and the rich enthralled with covetousness.

Q. *Was there none of this sort came when Christ called them?*

A. Yes: but they were but few; as of rich men, *Zacheus* and *Matthew*; of Gentlemen, the Centurion, and *Joseph* of Arimathea; and of the learned, *Nicodemus*, *Gamaliel*, and *Saul?*

Q. *Did these men leave all, and follow Christ?*

A. They did.

Q. *How then had* Matthew *a House to banquet Christ in afterward?*

A. To forsake all, is understood, not clean to depart from all which they had, but to make no reckoning of their goods, otherwise than might serve to the glory of God, and the relief of his poor distressed members.

Q. *why doth Christ call his Apostles and Ministers the salt of the earth?*

A.

A. Becauſe as the property of ſalt is to bite, purge, and preſerve; ſo their doctrine ought to teſtifie, reprove, and inſtruct.

Q. *Why are they called the light of the world?*

A. Becauſe in doctrine and converſation they muſt be as ſhining and glorious guides to the dark mindes of the ignorant.

Q. *What is the end thereof?*

A. The glory of God.

Q. *Is it not then enough for them to preach the Goſpel openly, and with boldneſs of heart?*

A. No: they muſt likewiſe bring forth fruits of good life by their deeds of charity, Mat. 5. 16.

Q. *In how many things conſiſteth the teſtimony of a good life?*

A. In three.

Q. *Which be they?*

A. In holineſs, which belongeth to God; in righteouſneſs, which belongeth to our Neighbour; and in ſoberneſs, that belongeth to our ſelves.

Q. *For how many cauſes are we bound to ſerve God?*

A. For three cauſes; *Jure creationis*, becauſe he created us; *Jure redemptionis*, becauſe he redeemed us; and *Jure amoris*, becauſe he loved us.

Doctrine

Doctrine out of the Gospel after S. MARK.

Question.

WHat was Mark?

A. A Disciple of *Peters*, of whom he had learned the Acts of Christ.

Q. *What are the branches to be handled in this Gospel?*

A. The Tempting of Christ, his Fasting, Prayer and Miracles.

Q. *When was Christ tempted?*

A. As soon as he had received Baptism; whereby we learn, that the Spirit of God begins no sooner to work, but it is as soon croſt and over-thwarted by the spirit of the Devil, ch. 1, 12.

Q. *What is the difference between these two spirits?*

A. The Spirit of God is loving, gentle, meek, not forcing, not threatning; the spirit of the Devil is subtile, cruel, false, and full of terrour: between these two Spirits, the spirit of man is continually tossed; the one working to our salvation, the other to our damnation.

Q. *Who did tempt Christ?*

A. Two sorts of Creatures.

Q. *Which be they?*

A. The Devil, and the Jews.

Q.

Q. *From whence fetcheth the Devil his arguments wherewith he tempteth?*

A. From three things: either from the wit and reason of man, the customs of the world, or from the corruption and wresting of the Scriptures, as in this place appears.

Q. *What doth the Devil tempt unto?*

A. Sin.

Q. *What is the nature of sin?*

A. To destroy.

Q. *What follows sin?*

A. A two-fold judgement; the one inward, as torment of conscience, and decay of gifts; the other outward, as contempt and reproach of the word.

Q. *How many kindes of temptations are there?*

A. Two.

Q. *Which be they?*

A. Bad, which proceed from the Devil and his instruments; and good, which proceed from God.

Q. *How doth God use to tempt?*

A. Two manner of wayes; by tryals on the right hand, and by tryals on the left.

Q. *How doth he tempt us by tryals on the right hand?*

A. By offering us temporal blessings, as wealth, promotion, and such like, to see if we will take hold of them justly, or after

after an indirect and sinfull manner. Or by bestowing upon us temporal blessings, to try if we will dispose of them according as he hath commanded, and as his upright Almners.

Q. *How doth he tempt us by tryals on the left hand?*

A. By suffering Heresies to rise up amongst us, to see if they can seduce us, or by common corruption of manners, when many slanders, scandals, and injuries are offered to prove our constancy, patience, and love.

Q. *How did the Jews tempt Christ?*

A. By frivolous questions to entrap his life, as, Whether it was lawfull to give tribute to *Cæsar*, or no? ch. 12. 14.

Q. *What is our comfort in temptation?*

A. That if we abide faithfull and constant, God at the last will send his Angels to deliver us, as he did unto our Saviour, ch. 1. 13.

Q. *Why doth God suffer us to be tempted?*

A. For five special reasons.

Q. *Which be they?*

A. First, to try whether we be faithfull: Secondly, to make us seek unto him for help: Thirdly, the better to manifest his power and love in delivering us: Fourthly, to create in our heart a thank-

thankfulneſs for our deliverance; and fifthly, that we may be made like unto our Saviour Chriſt.

Q. *Is it in the Devils power to tempt us when he pleaſeth?*

A. No, he cannot do it: by the example of the unclean ſpirit, which Chriſt had caſt out of the man in the Countrey of the Gadarens, who could not enter ſo much as into the herd of Swine, before he had asked leave of Chriſt, chap. 5. 14.

Q. *What doth this infer?*

A. That we ought alwayes to pray that we be not led into temptation.

Q. *After Chriſt was delivered from the temptations of the Devil, what did he?*

A. As we ought to do in the like caſe, more chearfully endeavoured to perform the will of his Father.

Q. *What may we therefore liken the temptations of the Devil unto?*

A. A blow or wound, which diſmayes not the good Chriſtian, but rather ſtirs him up more forcibly to withſtand the aſſault of his enemies.

Q. *What opportunity did the Devil watch to tempt Chriſt?*

A. When he was alone in the wilderneſs, and oppreſt with long faſting.

Q. *How long had he faſted?*

A.

A. Forty dayes and forty nights.

Q. *What company had he?*

A. None, but wilde beasts.

Q. *What may we understand by the wilderness?*

A. The world.

Q. *What by the wilde beasts?*

A. The inward and outward dangers thereof.

Q. *Inward dangers, of what?*

A. Of ones own rude and untamed affections.

Q. *Outward dangers, of what?*

A. Of the vanities whereby we continually fall.

Q. *What is a good remedy against these dangers?*

A. Fasting; and not, as some suppose, forty dayes, but so long as we live in the wilderness of this wicked world.

Q. *What is fasting?*

A. Sobriety of life.

Q. *How many kinde of fastings are there?*

A. Two.

Q. *Which be they?*

A. Corporal, which is a refraining from meat; and spiritual, which is an abstaining from sin.

Q. *When are we truly said to fast?*

A. When we keep our eyes from look-

looking after vanities, our tongue from curſing, ſwearing, and evil ſpeaking, our hearts from meditating miſchief, our hands from practiſing unlawfull actions, and our feet from treading the way of Scorners.

Q. *What is the true property of faſting?*

A. It muſt not be done for vain-glory, but to mortifie the body, that it may be in ſubjection to the ſpirit, and to the intent we may have the more proviſion for the relieving of the poor.

Q. *What are the effects that follow faſting?*

A. Health, perfection of memory, ſharpneſs of wit, long life, and happineſs of ſoul.

Q. *What is the oppoſite of faſting?*

A. Intemperance.

Q. *What is intemperance?*

A. An overflowing of voluptuouſneſs againſt reaſon, and the health of the ſoul, ſeeking no other contentation, but the delight of the ſenſes.

Q. *What are the effects that follow it?*

A. Diſorder, impudency, unſeemlineſs, negligence, imbecility of body, and deſtruction of ſoul.

Q. *Wherein conſiſts intemperance?*

A. In ſumptuous feaſting.

Q. *Is it not tollerable for Chriſtians to feaſt?*

A.

A. Yes, if it be done with moderation and thanksgiving, as it appears by the example of *Matthew*, who feasted our Saviour Christ, ch. 2. 15.

Q. *Whom must we feast?*

A. Not our rich Neighbours, lest they bid us again, and so recompence be made; but the poor, maimed, lame, and blinde, and God shall reward us at the resurrection of the just, Luke 14. 12, 13.

Q. *May not a man both feast and fast at one instant?*

A. Yes, so in the midst of his delicates he beable to temper his affections.

Q. *What must be joyned to fasting, to make it acceptable?*

A. Repentance and Prayer.

Q. *What is Repentance?*

A. A hearty sorrow for sin, with a firm resolution never to offend again; so that it is not enough to be grieved for our sin, except we likewise amend.

Q. *Give an instant?*

A. It is our Saviours words, Repent and amend, for the Kingdom of God is at hand.

Q. *What goes before Repentance?*

A. Admonition.

Q. *What follows?*

A. Forgiveness.

Q. *Who hath power to forgive?*

A. Christ the son of God, ch. 2. 10.

Q. *When hath he power to forgive?*

A. Whensoever we call upon him by faith, as by the example of the blinde man, ch. 10.

Q. *What doth this readiness to forgive infer?*

A. Imitation in us to do the like one for another.

Q. *Why?*

A. Because, except we forgive one another, we shall not be forgiven of our Father which is in heaven, ch. 11. 26.

Q. *How many circumstances as touching our selves are to be considered in pardoning offences?*

A. Six.

Q. *Which be they?*

A. First, who it is that must forgive; every one, as well the King as the Subject: Secondly, what is to be forgiven; not onely sleight offences, but capital wrongs, whether sudden or premeditate: Thirdly, whom they be we must forgive, namely, our Christian brethren: Fourthly, how often; not seven times onely, but seventy times seven: Fifthly, in what sort; not feignedly, but from the heart: Sixthly, when; not at the Altar onely, and when we pray, but at all times when our brethren shall seem to offend.

Q. *In how many points consisteth forgiveness.*

Q

A. In four.

Q. *Which be they?*

A. Connivere, to wink at our Brothers offence; *condonare*, to pardon the quality of the offence; *remittere*, to withhold the punishment; and *indulgere*, to take into favour again.

Q. *But if the offence be such as we must needs reprove our Brother, how must it be done?*

A. Mildly, lovingly, secretly, and guiltless our selves of what we reprove him for; freely, and without fear, upon a true and just occasion, and at a fit time.

Q. *To what may we compare him that is a great reprehender of others, and never looks unto his own infirmities?*

A. To five things.

Q. *Which be they?*

A. To the Lamp in the Temple, which giveth light to the Priest, and consumeth it self. 2. To the eye, that seeth all things, but sees not it self. 3. To *Noahs* workmen, that built an Ark to save *Noah*, and were drowned themselves. 4. To such a one as cloaths every one, and goes naked himself. 5. To *Esau*, that was a Forrester, lived alwayes abroad, and therefore did lose the blessing at home.

Q. *What is the gate that opens to forgiveness before God?*

A. Prayer.

Q. *What is Prayer?*

A. A calling upon God in the time of trouble.

Q. *How many sorts of Prayer are there?*

A. Two: mental, consisting in the heart, without utterance from the tongue; and vocal, conceived in the heart, and pronounced by the tongue.

Q. *How many are the special properties of Prayer?*

A. Four.

Q. *Which be they?*

A. It must be secret, without ostentation; zealous, without doubting to obtain; brief, without much babbling; and constant, without intercession, ch. 11. 24.

Q. *How many reasons are there to prove the goodness of Prayer?*

A. Six.

Q. *Which be they?*

A. First, it is full of joy, for in the company of God there is nothing but joy. Secondly, God hath built an house, and appointed a day for it. Thirdly, it maketh us like the Angels in Heaven. Fourthly, it is an incense in the nostrils of God. Fifthly, it doth more good than Alms deeds; for by our Almes we help but a few, but by Prayers we may profit thousands. Sixthly, it is a victorious thing; for it overcom-

meth

meth GOD, which overcommeth all things.

Q. *When muſt we pray?*

A. At all times.

Q. *Why?*

A. Becauſe we know not when the Lord will call us to judgement, ch. 13. 33.

Q. *What is an enemy to Prayer?*

A. Drowſineſs, and therefore our Saviour hath ſaid, watch and pray.

Q. *How muſt our mindes be diſpoſed when we pray?*

A. To be in charity with all.

Q. *What may encourage us to pray?*

A. The faithfull promiſe of the Lord, that he will hear us; Ask, and ye ſhall have; knock, and it ſhall be opened unto you.

Q. *How was Prayer effectual in Chriſt?*

A. By Prayer he wrought ſome of his Miracles, as appeareth, ch. 9. 29.

Q. *What is a Miracle?*

A. An act exceeding the courſe of nature.

Q. *Why was it requiſite that Chriſt ſhould work miracles?*

A. To prove himſelf both God and Man, and conſequently the true Meſſias and Saviour of the world.

Q. *To ſave, how many wayes may it be underſtood?*

A. Two manner of wayes: First, in preſerving and giving temporal bleſſings to all; and ſecondly, in redeeming of ſome, by giving eternal happineſs to the elect.

Q. *What are the miracles of Chriſt?*

A. Giving ſight to the blinde, ſtrength to the lame, health to the ſick, walking upon the waters, and raiſing the dead, &c.

Q. *In this reſpect what is Chriſt called?*

A. A Phyſician.

Q. *How doth he differ from other Phyſicians?*

A. He wrought by his own power, he looked not for reward, and he ſcorned not to handle and touch his ſick Patients, notwithſtanding the contagion of their diſeaſes.

Doctrine out of the Goſpel after S. LUKE.

Queſtion.

WHat was Luke?

A. A Phyſician of Antioch, and a companion with *Paul* in his travels.

Q. *Did he write the Goſpel as an eye-witneſs of the ſame?*

A. No, but as he had heard from *Paul* and others.

Q. *What are the Points from whence we muſt derive our arguments in the Goſpel?*

A. The preaching of Chriſt, the ſlanders which he ſuffered for the ſame, his apprehenſion and examination.

Q. *When began Chriſt to preach?*

A. At twelve years old, when his parents found him diſputing with the Doctors in the Temple, ch. 2. 46.

Q. *How ſhall we know a Preacher?*

A. By his fruits.

Q. *Which be they?*

A. His Doctrine, if it be of God; and his Converſation, if it be according to his Doctrine.

Q. *How many things are required in a Preacher?*

A. Six things: to preach, to exhort, to pray, to praiſe, to reprove, and to encourage.

Q. *What is it to exhort?*

A. To remember the hearers of the Word, what they have heard, and to be ſerious with them not to forget that which they have learned, but to bring forth fruits of a good life.

Q. *What are the fruits of a good life?*

A. Deeds of Charity, done to the honour of God, and good of our Neighbour.

A. *To what end are they available?*

A. To ſhew how near, or how far off we are from Chriſt; for he that findes by the diſpoſition of his heart that he willeth well to all men, not onely his friends but his enemies, hath a ſure teſtimony that God doth dwell in him; whereas contrariwiſe, he that feeleth not the heat of charity in his heart, may think aſſuredly God is far from him.

Q. *Are we then juſtified by works?*

A. Yes, before men, but by faith before God.

Q. *What is it to pray?*

A. To deſire of God to open the hearts of the hearers, that they may be edified by their hearing.

Q. *What is it to praiſe?*

A. To give God thanks for them when they are ſeen to profit.

Q. *What is it to reprove?*

A. To inveigh againſt their ſins, laying before them the judgements of God.

Q. *What is it to encourage?*

A. To give boldneſs to the penitent, aſſuring them of mercy.

Q. *What is required in the hearers?*

A. Five things: Firſt, diligent attention, not to have their mindes carried away in time of preaching through vanities: Secondly, meditation, to ruminate upon ſuch good leſſons as they have heard: Thirdly,

Thirdly, application to expreſs it in the manner of their life; Fourthly, prayer for the continuance of Gods ſpirit upon their Teachers; and Fifthly, thankſgiving for the light of the Goſpel.

Q. *After what method doth Chriſt teach?*

A. Sometimes by Parables and Similitudes, and ſometimes more plainly and familiarly.

Q. *Why did he preach by Parables?*

A. Becauſe the unbelieving Jewes might hear and not underſtand, Chapter 8. 10.

Q. *What is a Parable?*

A. A diſcourſe containing one thing in words, and another in ſenſe.

Q. *What vices doth Chriſt reprove?*

A. All.

Q. *How doth he reprove Ambition?*

A. By ſaying to the Apoſtle, He that ſeemeth leaſt among you, the ſame ſhall be great, ch. 9. 48.

Q. *How Pride?*

A. He that exalteth himſelf ſhall be brought low; and he that humbleth himſelf ſhall be exalted, ch. 8. 14.

Q. *How Revenge?*

A. When *James* and *John* ſaw the Samaritans would not receive Chriſt, they wiſhed him to call for fire from Hea-

ven to consume them, but Christ rebuked them, saying, Ye wot not of what spirit ye are: I am not come to destroy, but to save, ch. 9. 55, 56.

Q. *How inconstancy, or falling from the truth?*

A. No man having put his hand to the Plough, and looking back, is apt for the Kingdom of God, ch. 9. 62.

Q. *How neglecting the Word, when it is preached, and not bringing forth fruits of repentance?*

A. It shall be easier by Tyre and Sidon in the day of judgement, than for such men, ch. 10. 14.

Q. *How worldly carefulness?*

A. By the parable of the rich man that built his barns wide, and laid up goods for many years, and said to his Soul, Now take thy rest: when presently God pronounced unto him, Thou fool, this night shall thy Soul be taken from thee, Chapter 12. 16, 20.

Q. *How else?*

A. By the example of the Ravens and Lillies of the Field, which neither sowe nor reap, yet God feeds them: and the Lilies are cloathed with greater royalty than *Solomon*, ch. 12. 24, 27.

Q. *By what reason did Christ confute the folly of worldly minded men?*

A.

A. By an argument *à minore ad majus*: by saying, Which of you by taking thought, can adde to his stature one cubite, if ye be not able to do the less, how will ye perform the greater? ch. 12. 15, 26.

Q. *What must be our care?*

A. Not for trash of this world, but to lay up treasure in heaven, where neither thief approacheth, nor rust can corrupt, ch. 12. 33.

Q. *How reproveth Christ rash judgement, as when we do condemn such upon whom God executeth his judgements, to be greater sinners than we our selves are?*

A. By telling us, that except we repent, we shall all likewise perish, ch. 13. 3.

Q. *Why?*

A. Because whosoever hath deserved worst; we (if God should enter into judgement with us) have deserved as bad as they.

Q. *How doth he reprove the trust in our own merits?*

A. By saying, when we have done all that we can, we are still unprofitable Servants, because we can do nothing but that which is our duty to do, ch. 17. 10.

Q. *Whom doth Christ pronounce blessed?*

A. The peace-maker, the poor in spirit, the sorrowfull, but they shall rejoyce; the persecuted, for great shall be their reward in heaven, Mat. 5. 12.

Q.

Q. *wherein doth blessedness consist?*

A. Not in honour, for then *Pharoah* had been blessed; not in wit, for then *Achitophel* had been blessed; nor in wealth, for then *Ahab* had been blessed; but in the fear of the Lord.

Q. *How is this fear preserved?*

A. By having a care to the Commandments.

Q. *Wherein consisteth this performance of the Commandments?*

A. Not onely in bridling the hands, but in refraining the affections of the heart; as it is not enough to refrain from the shedding of blood, but from the thought thereof.

Q. *How doth Christ threaten the cruell?*

A. He that in anger calleth his Brother fool, shall be in danger of hell fire; Mat. 5. 22.

Q. *To what a strict reckoning doth he call the lascivious?*

A. Whosoever looketh on a Woman to lust after her, hath (saith he) committed adultery already with her in his heart, Mat. 5. 28.

Q. *Is it lawfull for a man to put away his wife?*

A. No, except it be for fornication, Mat. 5. 32.

Q.

Q. *What Oaths muſt we uſe in our private Communication?*

A. Yea, yea: and nay, nay: for whatſoever is more than that, cometh of evil.

Q. *By what may we ſwear?*

A. Neither by heaven, for it is the throne of God; nor by earth, becauſe it is his foot ſtool.

Q. *May we not ſwear at all?*

A. Yes, before a Magſtrate, for the confirmation of a truth, but not otherwiſe.

Q. *What is an Oath?*

A. A calling of God to witneſs, that what we ſwear is true, or to be revenged on us if we lye.

Q. *May we that are human Creatures be revenged one upon another?*

A. No.

Q. *Why?*

A. Becauſe Chriſt hath ſaid, Bleſs them that curſe you; do good to them that hate you, ch. 6. 28.

Q. *By what reaſon doth Chriſt binde us hereunto?*

A By an argument taken from the nature of God, who is ſo gracious and loving unto mankinde, as he maketh the Sun to riſe, and the Rain to fall upon the juſt and unjuſt, Mat. 5. 45.

Q *Who is juſt?*

A. Not any man: for he that ſaith he hath

hath no ſin is a Lyar, and there is no truth in him.

Q. *How many ſorts of ſinners are there?*

A. Three.

Q. *Which be they?*

A. The firſt are ſuch as are of a reprobate ſenſe, neither fearing God nor man, as *Pharaoh*, *Judas*, &c. The ſecond are ſuch as before God are very impious, yet to themſelves and the world would ſeem righteous: and of this ſort are the Phariſees and Hypocrites. The third is of thoſe that in the ſight of God and the world are ſinners, but becauſe they acknowledge their ſins, and are diſpleaſed with themſelves for the ſame, praying unto God for his grace, therefore are of him reputed righteous, as *Mary Magdalen*, *Zachæus*, and the thief upon the Croſs.

Q. *What is a ſpiritual note to know a repentant ſinner by?*

A. Vigilance, that when the Lord cometh, he be not found an unprofitable Servant.

Q. *Who are called profitable Servants?*

A. Such as with care perform the will of their Maſter.

Q. *Who are called unprofitable Servants?*

A. Firſt, ſuch as are Magiſtrates, and abuſe their authority to the hurt of ſuch

as

as are under them: Secondly, such as are under the degree of Subjects, and neglect their Calling, or deprave it by their wicked practice: Thirdly, rich men that help not the necessities of the poor: Fourthly, the wise and learned, that suffer the ignorant to go astray for want of their good counsell and instruction.

Q. *For all these good instructions which Christ gave unto the Jews, how did they reward him?*

A. With slander and reproach, saying, that he did blaspheme and cast forth Devils by the name of *Belzebub* the Prince of Devils, ch. 6. 11. and 11. 15.

Q. *What is Blasphemy?*

A. To detract from the power of the Holy Ghost.

Q. *What is sufficient to allay the malice of the Jews, to say Christ was a Blasphemer?*

A. No, the condition of envious men is such, as when they have done what disgrace they can in words, they practise deeds for the overthrow of them they hate.

Q. *How did they practise Christs overthrow?*

A. By hiring *Judas* to betray him unto them?

Q. *What do we learn by this, that amongst the twelve, one was a Traytor?*

A.

A. That even amongſt the ſmalleſt number of Gods elect, there the Devil hath his inſtruments.

Q. *For what did* Judas *betray his Maſter?*

A. For money, as many do their ſouls, ch. 22. 6.

Qu. *What was the laſt memorable thing Chriſt did before his betraying?*

A. The inſtitution of the Sacrament of his Body and Blood.

Q. *Of how many things doth this Sacrament conſiſt?*

A. Of two.

Q *Which be they?*

A. The viſible ſubſtance, which is bread and wine; and the inviſible grace, which is Redemption by his death, to all that receive the Sacrament worthily.

Q. *How many things are required for the worthy receiving thereof?*

A. Four.

Q. *Which be they?*

A. Knowledge, to diſcern the difference betwixt this holy Ordinance and other Ceremonies; Faith, to believe that Chriſt dyed for us; Repentance, to be ſorry for our ſinnes; and Charity to forgive our Brethren.

Q *Is it not enough then to remember Chriſt by meditation, reading and hearing?*

A.

A. No, except we do likewiſe actually receive his Body and Blood in the Sacrament.

Q. *What two things did Chriſt uſe in offering his Body upon the Croſs?*

A. A breaking of his Body, and a drawing forth of his Blood.

Q. *What muſt our breaking be?*

A. A contrition of heart for our ſins, and breaking of bread in the way of charity.

Q. *what muſt our pouring forth be?*

A. Tears of repentance, and tears of compaſſion.

Q. *How do we receive Chriſt in the Sacrament?*

A. Spiritually.

Q. *What place muſt we prepare for him?*

A. An upper room in the boſome, an inward room in the heart, a large room to receive his retinue, a fair room hung with the tapeſtry of righteouſneſs, a ſweet room deckt with the flowers of love, a convenient room with a chimney and a bed, that is, the fire of zeal, and bed of peace.

Q. *What muſt be his diet?*

A. Prayer and thankſgiving.

Q. *Who his attendants?*

A. Faith, hope, and charity.

Q. *How ſhall a man know whether he hath*

hath received Christ or not?

A. If he finde that he doth not onely hear his word, but bring forth the fruits of good doctrine; and therefore a good Christian is compared unto a tree.

Q. *Why?*

A. Because he hath a root, which is hope; a heart, which is faith; a bark, which is charity; branches, which are spiritual vertues; green leaves, which are good words; and fruit, which is good works.

Q. *How was Christ apprehended?*

A. With Bills and Staves.

Q. *How did they use him?*

A. Buffetted him, and set a Crown of Thorns upon his head.

Q. *Whither did they bring him to be examined?*

A. To the High Priest first, then to *Pilate*, and afterward to *Herod*.

Q. *What were these men?*

A. Chief Magistrates, but very wicked.

Q. *What are godly Magistrates called?*

A. Gods.

Q. *Why?*

A. Because they execute the judgement of God upon the offenders.

Q. *What was a note of a bad Magistrate in* Pilate?

A. This, that although he knew Christ to be innocent; yet because of the opinion

of

of the people, rather than he would purchase their displeasure, he delivered him over to their will, ch. 23. 25.

Q. *Upon what occasion is the friendship of the wicked oftentimes renewed?*

A. Upon the disgrace and downfall of the godly, as appears by *Herod* and *Pilate*, who having been long enemies, were now reconciled together upon the apprehension of Christ.

Doctrine out of the Gospel after S. JOHN.

Question.

WHat was John?

A. An Apostle, and the entirely beloved of Christ, ch. 13. 23.

Q. *How did he write the Gospel?*

A. As both an eye-witness, and an ear-witness of that which Christ had said and done.

Q. *What follows in this place to be handled?*

A. These four branches: the Conviction of Christ, his Execution, Resurrection, and Ascension.

Q. *Were not the Jews satisfied with the imprisonment of Christ?*

A. No, they thought likewise to put him to death.

Q.

Q. *VVhy did they pursue him with such hatred, having done so many good deeds among them?*

A. Upon the same reason that vice pursues vertue, iniquity godlines, falshood truth, and darkness light.

Q. *How were they blinded?*

A. By rage of their own affections.

Q. *VVhat are the affections like?*

A. Like whirle-windes, when they have once gotten the upper hand over reason; as appeareth by the Jews, that would hear nothing, but cryed, Crucifie him, Crucifie him, ch. 19. 15.

Q. *What did they object against him?*

A. That he did seduce the people, blaspheme, was not *Cæsars* friend, and worse than *Barabbas* a thief.

Q. *How did they say he seduced the people?*

A. By false doctrine, in not attributing righteousnes to the Law, ch. 5. 16.

Q. *How blaspheme?*

A. In calling himself the son of God, ch. 10. 31.

Q. *How not to be* Cæsars *friend?*

A. In making himself a King, ch. 19. 12.

Q. *How worse than* Barabbas?

A. In that they thought a Blaspheme worse than a Thief.

Q. *VVhat kinde of thief was* Barabbas?

A.

A. One that by insurrection sought to rob the peoples hearts of obedience, which is a kinde of spiritual theft.

Q. *How many sorts of such thieves be there?*

A. Three.

Q. *which be they?*

A. First, such as corrupt the mindes of others by their lewd examples, hypocrites, slanderers, and detractors of good mens vertues. Secondly, such as teach lyes, whereby the souls of the hearers are robbed of eternal blisse. Thirdly, such as attribute unto themselves the benefit of health, wealth, or liberty, and so deprive God of his glory.

Q. *How many kindes of corporal thieves are there?*

A. Two.

Q. *Which be they?*

A. Domestical and Foreign.

Q. *whom call you Domestical thieves?*

A. Such as purloyn from their Masters, Parents, Husbands, Wives, or Friends; or negligently suffer them to incurr any loss or detriment which they might prevent.

Q. *Whom call you Foreign thieves?*

A. All such as rob their Neighbours, either by false weight, and measures, bad wares, or subtile practises; all Lawyers that make good Causes bad, or bad good; all debtors that never think to pay; and all creditors

creditors that triumph over the bodies of their poor debtors by imprisonment, or any other kinde of oppression.

Q. *How did Christ confute the objection of the Jews?*

A. First, by saying that he was the Way, the Truth, and the faithfull Shepheard, therefore did not seduce the people, ch. 14. 6. and 10. 11.

Q. *How secondly?*

A. By saying, What he did, he did by the inspiration of the Holy Ghost, and power of God the Father, and therefore did not blaspheme, chap. 5. 30. and 10. 25.

Q. *How thirdly?*

A. By protesting openly, that what was due to *Cæsar* ought to be given unto *Cæsar*, and therefore was no enemy to *Cæsar?*

Q. *How fourthly?*

A. By shewing he came to enrich them with all the treasure of happy life, and therefore was no thief, like *Barabbas?*

Q. *Were they not satisfied with this?*

A. No, though *Pilate* the chief Magistrate before whom he was indicted, did certifie them from the Judgement-seat, that he found no fault in him, chap. 18. 28.

Q.

Q. *Why did not* Pilate *set him free?*

A. Because he respected more the displeasure of the people, than the discharge of his own conscience, wherein he shewed himself a bad Magistrate.

Q. *What are the works of a good Magistrate?*

A. Wisdom, Valour, Impartiality, not to be humerous, not to be covetous, nor cruel.

Q. *When is he Wise?*

A. When he discerneth rightly between falshood and truth.

Q. *When valiant?*

A. When he fears not to execute the tenour of the Law.

Q. *When impartial?*

A. When he neither respecteth the rich for their authority, nor disdains the poor for their baseneſſe and inferiority.

Q. *When is he without humour?*

A. When he executeth justice for the love of vertue, and not for hate, envy, or a malicious stomach against the party called in question.

Q. *When is he not covetous?*

A. When he doth not buy or sell justice for reward or bribes.

Q. *What is justice?*

A. The square of life, attributing to every

every man that which is due.

Q. *What is Injustice?*

A. The disorders of life, withholding from men the just measure of their deserts.

Q. *When is a Magistrate cruel?*

A. When he is wholly set upon severity, without any thought of pitty or compassion.

Q. *was* Pilate *altogether without compassion when he gave judgement upon Christ?*

A. No, he had a kinde of compassion, but it was counterfeit, and therefore though he would wash his hands never so often, he cannot clear himself from the guilt of innocent blood.

Q. *How many sorts of cruelty are there?*

A. Three:

Q. *which be they?*

A. The first is of such as procure it, who nevertheless will not execute it themselves; and that was the cruelty of the Jews: the second is of such as devise not themselves to be cruel, but when the sword is put into their hands, or the means given unto them, do not spare forthwith to execute it with all inhumanity and bruitishness of heart, and this is the cruelty of Tyrants and wicked

ked men put in authority: The third is of such as neglect their duty towards them that are in danger, necessity, or tribulation, whom they both ought and might save and help if they would; and such was the cruelty of *Pilate*, and is the cruelty of all such as see the innocent and guiltless wronged, and will not help and succour them.

Q. *How many wayes may we help the distressed?*

A. Five manner of wayes.

Q. *Which be they?*

A. Either in person, when we travel and labour for their deliverance; or with our goods in relieving their wants; or with our good words to comfort them; or with our counsel to direct them; or with our power quite to deliver them.

Q. *Had Christ any such friends?*

A. No, nor did he need them, because he could have delivered himself, if it had pleased him.

Q. *Where were his Apostles?*

A. Fled from him.

Q. Peter *boasted he would dye for him, and did he now forsake him in his extremity?*

A. He did not onely forsake him, but he flatly forswore he knew him.

Q. *How often?*

A. Three times the same night that Christ was apprehended, ch. 18.

Q. *What learn we by this?*

A. The inconstancy of Flesh and Blood, and the fickleneſſe of worldly Friends.

Q. *What became of* Judas *that betrayed him?*

A. As of a pernicious Conſpirator.

Q. *How was that?*

A. He hanged himſelf.

Q. *Who gave him that judgement?*

A. His own guilty Conſcience.

Q. *How many officers of torments doth a guilty Conſcience include?*

A. Four.

Q. *Which be they?*

A. Of an Accuſer, a Juror, a Judge, and an Executioner.

Q. *How of an Accuſer?*

A. In laying our ſins to our charge, Rom. 2. 15.

Q. *How of a Juror?*

A. By giving in evidence againſt us.

Q. *How of a Judge?*

A. In condemning us.

Q. *How of an Executioner?*

A. By inflicting deſerved puniſhment.

Q.

Q. *What is it to have a guilty Conſcience?*

A. To live in continual torment and hell of minde.

Q. *What was the manner of Chriſts execution?*

A. The death of the Croſs.

Q. *What extremity did he ſuffer before he was nailed to the Croſs?*

A. He ſweat water and blood, was falſly accuſed, bufferted, ſpit upon, ſcourged, reviled, crowned with thorns, and his garments parted before his face.

Q. *What extremity did he endure upon the Croſs?*

A. His hands and feet were nailed, his ſide pierced with a ſpear, he drank Vinegar and Gall, was forſaken of God, and rejected of the world.

Qu. *For whom did he ſuffer all theſe torments?*

A. Not for any offence of his, for he was immaculate; but for our ſins, which were infinite.

A. To what end did he ſuffer them?

Q. To the ſatisfaction of the Juſtice of God, and the redemption of our ſouls.

Q. *What learn we by that?*

A. His obedience to God the Father, and his love towards us.

Q. *Wherein appeared his obedience towards God?*

A. In two things.

Q. *Which be thy?*

A. In performing all GOD had commanded, which is called Active obedience; and in patient bearing all that was imposed upon him, which is called Passive.

Q. *Wherein appeared his love towards us?*

A. In giving his life for us when we were his enemies.

Q. *What is life?*

A. The power and vigour of the soul, expressed by the instruments of the body.

Q. *What is the opinion of Atheists touching life?*

A. Some think, because a man liveth no longer than he breatheth, that the life of man is nothing but a puff of winde. Some again, because the loss of much blood bringeth the losse of life, therefore they esteem the life to be nothing else but blood: And other some, because in death they perceive no difference between men and beasts, therefore they hold our life to be as the lives of brute beasts, vanishing, without immortality of the Soul; but all these opinions are corrupt and lewd.

Q.

Q. Why so?

A. Becauſe they are grounded onely upon the corporal ſenſes.

Q. How do you prove the Soul immortal?

A. Becauſe it is the Image of God, who is a Spirit, and eternal; for there muſt alwayes be an agreement betwixt the Image and the thing whereof it is an Image.

Q. Which part of Chriſt then ſuffered death?

A. His Humanity.

Q. Of what doth his Humanity conſiſt?

A. Of body and ſoul like unto ours, ſin onely excepted.

Q. Did his Soul ſuffer death?

A. It did.

Q. Why then the Soul is not immortal?

A. There be two kindes of death: one corporal, which is a diſſolution of the Soul from the body; another ſpiritual, which is a ſeparation of the Soul from the preſence of God; and in this ſenſe it is ſaid, that Chriſt Soul did dye, inſomuch as for a while it was excluded the preſence of God.

Q. What part of Chriſt did not ſuffer?

A. His Deity, by which he did overcome death.

Q. *How did his victory over death appear?*

A. By his resurrection.

Q. *When was that?*

A. Upon the third day.

Q. *What benefit have we by his Resurrection?*

A. The assurance of the immortality both of soul and body; and that sin, death, nor hell shall have any power over us so long as we believe in him.

Q. *How prove you this?*

A. By his own words: I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live, Chapter 11. 25. And again, he that believeth on the Son hath life everlasting; and he that believeth not in the Sonne shall not see life, but the wrath of God abideth on him, Chapter 3. 36.

Q. *What kinde of people had opinion that there is no Resurrection?*

A. The Sadduces, and therefore they tempted Christ with the Question of the Woman that had seven Husbands, whose Wife she should be at the day of the resurrection.

Q. *How doth Christ answer the Question?*

A. By saying that in the Kingdom of

of heaven, they neither marry, nor are married, but are as the Angels of God.

Q. *What are they called amongst us that deny the Resurrection?*

A. Atheists.

Q. *How many sorts of Atheists are there?*

A. Two.

Q. *Which be they?*

A. The one that perswade themselves the Soul is mortal as well as the Body; the other, that albeit they have some opinion of the immortality of the Soul, yet they think there is no hell, or punishment for sin after this life.

Q. *How doth the Scripture disprove the first?*

A. By saying, that whosoever believeth in Christ shall not perish, but have eternal life, ch. 3. 36.

Q. *How the second?*

A. By the words that God shall say to the wicked at the day of judgement, Depart from me ye cursed into everlasting fire which is prepared for the Devil and his Angels, Mat. 25. 41.

Q. *How many sorts of Angels be there?*

A. Two: good and bad.

Q. *Of what substance are good Angels?*

A. Not of the nature and essence of

God, not immortal of themſelves; but have their immortality of God, who both gives it unto them, and preſerveth them in it, and could take it from them if he would.

Q. What difference is there betwixt the Spirits of Men and Angels?

A. The Spirits of Men are joyned unto Bodies, the Spirits of Angels are not.

Q. Are not the Spirits of Men celeſtial?

A. Yes, not in reſpect they are drawn from the nature of God, but in reſpect of the agreement that is betwixt them.

Q. What difference is there betwixt Soul and Spirit?

A. A Soul is common to all men living, as well Infidels as others; but a Spirit is properly in thoſe who are regenerate and born a new by Faith, and the Holy Ghoſt.

Q. To whom did Chriſt firſt appear after his Reſurrection?

A. To *Mary Magdalen*, and afterward three ſeveral times to his Apoſtles.

Q. How long was he upon the earth after his Reſurrection?

A. Forty dayes, and then he was taken up on high, and a cloud received him, Acts 13. 9.

Q.

Q. Where was Christ when he was taken up?

A. Upon Mount Oliver.

The end of the Gospels.

The ACTS.

Question.

After that Christ ascended into Heaven, whom did he leave on earth for the building up of his church?

A. His Apostles.

Q. How did he strengthen them?

A. By sending the Holy Ghost unto them, ch. 2. 4.

Q. In what likeness did the Holy Ghost appear?

A. In the likeness of fiery tongues, ch. 2. 3.

Q. With what did he endow them?

A. With the knowledge of Languages.

Q. To what end?

A. That they might preach to all Nations.

Q. Was that their office?

A. Yes.

Q. Who enjoyed them thereunto?

A Christ, ch. 1. 8.

Q. *Upon how many points did their office consist?*

A. Of two.

Q. *which be they?*

A. To baptize and instruct.

Q. *How did they baptize?*

A. In the name of the Father, of the Son, and of the Holy Ghost.

Q. *How did they instruct?*

A Two manner of wayes.

Q *which be they?*

A. By testifying the Death, Resurrection, and Ascention of Christ; and teaching of faith, repentance, and good works, ch. 1. 23, 24, 25, 26.

Q. *what power had they given them to confirm their doctrine?*

A. The power of working miracles, as making the lame to go, healing the sick, and raising the dead, chap. 3. 6. and 9. 34, 40.

Q. *who stood against them?*

A. The practise of the Devil.

Q. *who defended them?*

A. The providence of God.

Q. *How did the Devil practise against them?*

A. By raising up conspiracies, tumults, commotions, persecutions, slanders, and by bringing them to imprisonments, stripes, and death.

Q.

Q. *To what purpose and end did the Devil do this?*

A. To overthrow, or at least to stop the course of their preaching, if it had been possible.

Q. *How did God preserve and defend them?*

A. He revealed the conspiracies against them, ch. 9. 24. He pacified the tumults and commotions, chap. 19. 35, to 41. He sent them refuge in time of persecution, ch. 14. 6. He converted the hearts of their slanderers, ch. 2 17. He delivered them out of prison, ch. 5 19. He comforted them when they were beaten, chap. 5. 41. and ch. 23. 11. And in death he gave them life, ch. 14. 19.

Q. *Who conspired against them?*

A. The Jews.

Q. *How?*

A. When *Paul* was imprisoned by them, some forty of them and more took an Oath, that they would not eat nor drink untill they had slain *Paul*, Acts 23. 12.

Q. *Under what colour did they execute their malice?*

A. Under colour to have him brought forth to be examined, and they by the way would murther him.

Q. *How did God reveal this conspiracy?*

A.

A. Pauls Sisters son over-heard it, and was sent to tell the Captain of the Castle of it, ch. 23. 20, 21.

Q. *What did the Captain when he heard of it?*

A. Sent *Paul*, with a power of men for his guard to Cesarea, to *Felix* the Chief Governour.

Q. *Who raised a tumult against them?*

A. The Jews, and one *Demetrius*, a Silver-smith at Ephesus.

Q. *Against which of the Apostles did* Demetrius *raise a tumult?*

A. Against *Paul*, *Gaius*, and *Aristarchus Paul's* companions.

Q. *Why?*

A. Because they spake against Images, by making of which he got his living.

Q. *What was* Demetrius *his intent by this commotion?*

A. To have *Paul* and his Disciples suppress.

Q. *How did God prevent this purpose?*

A. The Town-Clerk pacified the people, and the men were let go, Chapter 19. 35

Q. *Who were the Devils instruments to persecute the Apostles?*

A. Herod in Judea, and the unbelieving Jews in Iconium, Thessalonica, and other places.

Q.

Q. *Whom did* Herod *persecute?*

A. He killed *James*, and put *Peter* in prison, ch. 12. 25.

Q. *Who was Gods instruments to deliver* Peter?

A. An Angel.

Q. *How was* Herod *punished for his cruelty?*

A. He was eaten to death with worms, ch. 12. 23.

Q. *Whom did the unbelieving Jews persecute at Iconium?*

A. *Paul* and *Barnabas*.

Q. *How were they delivered?*

A. God gave them knowledge of their dangers.

Q. *Whither went they for refuge?*

A. To Lystra and Derbe, Cities of Lycaonia, ch. 14. 6.

Q. *Who were persecuted in Thessalonica?*

A. *Paul* and *Silas*.

Q. *How escaped they?*

A. Their friends sent for them by night to Berea, ch. 17. 10.

Q. *Who were the Devils instruments to handle the Apostles?*

A. The Jews.

Q. *Where?*

A. At Jerusalem.

Q. *In what manner?*

A.

A. By saying (when they speak all manner of Languages) that they were drunk with new wine, ch. 2. 13.

Q. *How did God make them repent their slander?*

A. By touching them with remorse of Conscience.

Q. *Who were the Devils instruments to imprison the Apostles?*

A. King *Herod*, the Jews, and the Roman Substitute.

Q. *Who was Gods instruments to deliver them?*

A. An Angel, and such men as he raised to be their friends, ch 5. 19.

Q. *How did God comfort the Apostles when they were beaten?*

A. By speaking to them in visions, chap. 13. 11.

Q. *To which of them did he give life is death?*

A. To *Paul*.

Q. *In what manner?*

A. When *Paul* was stoned by the men of Lystra, and carried out of the City for dead, God raised him up again, even in the midst of the Disciples that stood about him, ch. 14. 19, 20.

Qu. *What learn we by the sequel of this discourse?*

A. That God by simple men, in spite

of

of all tyranny, repleniſhed the whole world with the ſound of his Goſpel.

Q. *But* Paul *as we read in the eighth chapter, perſecuted the Church, and conſented to the death of* Stephen; *how came he then to be an Apoſtle?*

A. The Spirit of God (in whoſe hands are the hearts of all men) converted him, from a Perſecutor to a Preacher, ſo that amongſt all the Apoſtles none was more zealous, nor added more Souls to the Church than he did.

Q. *How doth that appear?*

A. By his painfull travel through many Countreyes, his ſtripes, impriſonments, ſtoning, dangers by Land and Sea, which he joyfully ſuffered for the love of Chriſt Jeſus.

Q. *Why did God ſuffer his choſen Servants to be ſo injuriouſly handled of the world?*

A. For three reaſons.

Q. *Which be they?*

A. That he himſelf might be the more glorified by their deliverance, their enemies more juſtly condemned, and his ſervants more worthy of their reward in heaven.

Q. *As they were painfull to teach, were the people as ready to follow their Doctrine?*

A.

A. Many were of those whose hearts were prepared for that calling; but otherwise they that were not, refused.

Q. It appeareth then that Faith is the only gift of God?

A. It is, and increaseth in us by hearing of his Word, as appeareth by *Lydia*, the VVoman of Thyatira, whose heart the Lord opened, that she attended to the Doctrine of *Paul*, chap. 16. 14.

Q. What strange conversion was there made by the Apostles?

A. The conversion of the Ethiopian Eunuch, of *Cornelius*, *Elymas*, and of *Pauls* Jaylor.

Q. Did the Conversion of these men seem more strange then the rest?

A. Yes, because in the eye of the world both for their calling and quality they seemed more unlikely to be converted than any others.

Q. How?

A. The Eunuch was of the Heathens that worshipped strange gods, chap. 8. 27. *Cornelius* a Souldier, whose stearn profession might seem to harden his heart against the first impression of Christian Faith, ch. 10. 1. *Elymas* a Conjurer, and one that practised with the Devil; and the Jaylor, a forward minister to exe-

cute

cute the cruelty of ſuch as perſecuted Chriſt and his Church.

Q. How did the converted ſhew themſelves afterwards to be Chriſtians?

A. By their good works.

Q. What were they?

A. The Eunuch planted the Goſpel in Ethiopia, *Cornelius* uſed much Prayer and Alms-deeds, and the Jaylor dreſt the wounds of *Paul* and *Silas*, and refreſhed them with meat.

Q. Is it not enough for us to be Chriſtians in name, but we muſt alſo be ſo in nature?

A. No, for otherwiſe we ſhall be ſure to undergo the wrath of God.

Q. By what example?

A. By the example of *Ananias* and *Saphyra*, and of *Eutychus*.

Q. What were their faults?

A. Ananias and *Saphyra*, after they were received into the Church, did not with their whole heart addict themſelves to the ſervice of God.

Q. Wherein did they fail?

A In that whereas it was a cuſtom among them to imploy all their goods to the benefit of their brethren, they kept back a part to their own private uſe.

Q. How were they puniſhed?

A.

A. With sudden death, ch. 5. 10

Q. *If God shewed such severity upon them, in that they distributed not their whole substance to the maintenance of Christian Charity, what ought they to fear that will bestow nothing, not so much as the superfluity of their riches, to the relief of their distressed Brethren?*

A. Not onely death of body in this world, but destruction of soul and body in the world to come, unlesse they amend.

Q. *Wherein did Eutychus offend?*

A. Being of the Congregation of the Faithfull, as he sate with others to hear *Paul* preach, neglecting his Doctrine (as at many Sermons with us we may see the like) and fell into a sleep.

Q. *How did God punish him?*

A. He made him an example to the whole Assembly, by suffering him to fall from the third loft; so that he lay for dead till *Paul* revived him.

Q. *But our Christians sit low, and in their pews, and therefore need not fear any such danger?*

A. True, they need not fear falling to the ground, but they may sit in dread of a greater fall.

Q. *How is that?*

A. From the top of Heaven to the bot-

bottom of hell, if when they ſhould hear the word of God, they ſuffer ſleep to ſtop their ears.

Saint *Pauls* Epiſtles to the ROMANS.

Queſtion.

W*Hat was the cauſe that the Apoſtles wrote Epiſtles?*

A. The variety of Nations whom they had converted, with whom they could not alwayes in perſon be converſant, and therefore they ſent their mindes unto them in writing.

Q. *To what end?*

A. To cheriſh their young faith, which otherwiſe (like a green tree that hath not taken deep root,) might be ſhaken with Contention and Errour.

Q. *Was there any ſuch thing in* Rome *at ſuch time as he ſent this Epiſtle thither?*

A. Yes.

Q. *What was it?*

A. The Jews began to deſpiſe the Gentiles, and the Gentiles the Jews.

Q. *Wherefore did the Jews deſpiſe the Gentiles?*

A.

A. They thought them unworthy to be partakers of grace through Christ, becauſe they were not under the Law as well as they.

Q. How did the Gentiles deſpiſe the Jews?

A. They thought them more unworthy of Gods favour through Chriſt, becauſe they had refuſed him for their Meſſias, to whom onely he was ſent.

Q. How doth Paul *take up this controverſie?*

A. By proving them both guilty of monſtrous ſins, and therefore unfit either to reprove other.

Q. Of what doth he prove the Gentiles guilty?

A. Of Idolatry; for though they had not the Law written, yet by the frame of heaven and earth they could not but know there was an omnipotent God; and therefore they ought not to have worſhipped Idols, ch. 1. 20, 21.

Q. What doth he hold the Jews guilty of?

A. Of preſumption, in thinking they could be juſtified by the Law; ſo that neither in the Law, nor out of the Law (that is, before the Law was given) can there be any righteouſneſs.

Q. What then muſt they depend upon for their Juſtification?

A.

A. Onely faith in Christ Jesus, who had performed the Law for them: for to hear the Law was no cause of justification, but to perform the Law; which none was able to do, but onely the Son of God, ch. 2. 13. and ch. 3. 20, 25.

Q. *How doth* Paul *distinguish the Law?*

A. Into the Law of the Letter, and the Law of Faith.

Q. *What doth the law of the Letter?*

A. Shews us what sin is, but purgeth us not from sin.

Q. *What is the Law of Faith?*

A. Righteousness, obtained without the Law.

Q. *How proveth he that?*

A. By the example of *Abraham*, who was justified by faith before he was circumcised, that he might not think Circumcision the cause of Justification, Chapter 4. 10.

Q. *How then doth he draw the Jew and the Gentile to agreement?*

A. By shewing them that both the circumcised and the uncircumcised shall be saved, if they believe.

Q. *What doth belief bring?*

A. Peace of Conscience towards God, through our Lord Jesus Christ, Chapter 5. 1.

Q.

Q. *What doth peace of Conscience bring?*

A. Joy in tribulation.

Q. *What tribulation?*

A. Patience.

Q. *What patience?*

A. Experience.

Q. *What experience?*

A. Hope that will not deceive us.

Q. *How is our hope made undeceivable?*

A. By the love of God.

Q. *Wherein?*

A. In that when we were yet his enemies, he gave his onely begotten Son to death.

Q. *How became we Gods enemies?*

A. By the sin of *Adam.*

Q. *Whether was greater, the condemnation that came through the sin of* Adam, *or the justification that came through the righteousness of Christ?*

A. The justification that came by the righteousness of Christ.

Q. *Why?*

A. Because by one sin onely came damnation, but Christ by righteousness hath forgiven many sins; that is, not onely the sin of *Adam*, whereof we are guilty, but many other sins of our own, which we have since committed.

Q.

Q. *what bringeth us to the knowledge of ſinne?*

A. The Law; for we had not known luſt, if the Law had not ſaid, Thou ſhalt not luſt.

Q. *Then the more ſin is manifeſt, the more grace abounds?*

A. It doth.

Q. *May we therefore ſin that grace may abound?*

A. God forbid.

Q. *why not?*

A. Becauſe when in Baptiſm we are made partakers of grace, we dye to ſin, and riſe again to newneſs of life, Chapter 6. 6

Q. *What is it to dye to ſin?*

A. To aboliſh the works of the Fleſh.

Q. *what is it to riſe to newneſs of life?*

A. To follow the works of the Spirit.

Q. *What call you the works of the Spirit?*

A. Faith, Charity, Peace, Concord, Mercy, Love, &c.

Q. *What call you the works of the Fleſh?*

A. Pride, Envy, Sloath, Gluttony, Uncharitableneſs, &c.

Q.

Q. *How are they rewarded?*

A. With death: for the reward of sin is death, ch. 6. 23.

Q. *How are the works of the spirit rewarded?*

A. With eternal life, ch. 6. 23.

Q. *Are we all subject to death by the Law?*

A. We are.

Q. *How then can the Law be good, which is cause of much evil?*

A. Yes, the Law is holy and good, and ordained to give us life, but that sin working in us, alters the property of the Law, so that instead of life we finde death, chap. 7. 10.

Q. *How shall we escape this danger?*

A. By living after the spirit.

Q. *Who are they that live after the spirit?*

A. Such as God in his fore-knowledge hath predestinated thereunto, chap. 8. 30.

Q. *Are all men predestinated to be saved?*

A. No: some are made vessels of wrath to destruction, as other some are made vessels of mercy prepared to glory, chap. 9. 15.

Q. *Is God the cause of mans condemnation?*

A.

A. No, but ſinne which reigneth in men.

Q. *What are they called which are ordained to be ſaved?*

A. The Children of God.

Q. *How are we made the Children of God?*

A. Three manner of wayes.

Q. *Which be they?*

A. By Election, Creation, Adoption.

Q. *Why are theſe bleſſings beſtowed upon us?*

A. Not for any deſert of ours, but through the meer mercy and love of God.

Q. *What recompence doth he deſire of us for them?*

A. Nothing but love.

Q. *How is our love ſhewn?*

A. If we ſuffer neither tribulation, perſecution, famin, nakedneſs, peril, nor ſword, to ſeparate us from Chriſt.

Q. *When are we ſeparated from Chriſt?*

A. When we do, or conſent to any thing contrary to his will.

Q. *Why muſt we endure any extremity rather than revolt from God?*

A. Becauſe the afflictions of this life are not worthy of the glory which ſhall be ſhewn unto us in the life to come, ch. 8. 11.

Q. *Do we obtain the glory then by works?*

A. No, but by the mercy of God onely; yet works, and the good motions of the Spirit teſtifie unto our conſcience in the mean ſpace, that ſuch a reward is laid up for us.

Q. *How are we put from that glory?*

A. Onely by our ſins.

Q. *To whom was the Covenant of this glory made?*

A. To the Jews firſt, and then to the Gentiles.

Q. *How did the Jews loſe it?*

A. By thinking to become righteous by the Law.

Q. *How did the Gentiles obtain it?*

A. By believing in Chriſt as ſoon as they heard of his name, ch. 9. 30.

Q. *Why could not the Jews be righteous by the Law?*

A. Becauſe they could not fulfill the Law.

Q. *Are the Gentiles then righteous by fulfilling of the Law?*

A. They are.

Q. *How do they fulfill the Law?*

A. Not in themſelves, but in the work of Chriſt, who hath fulfilled it for them, and for all others that believe in him;

him; so that his righteousness is become theirs, ch. 10. 4.

Q. *Are all the Jews rejected?*

A. No, God hath reserved a remnant to be saved, ch. 9. 27.

Q. *Are the Gentiles all accepted?*

A. No, but onely such us hear the Word and believe.

Q. *But some have not heard the word, therefore shall they be excused?*

A. Not so, the sound thereof is gone through the earth, therefore none can plead ignorance, ch. 10. 18.

Qu. *Because we are Gentiles, and accepted by our belief in the place of the unbelieving Jews, ought we to despise them in respect of our selves?*

A. No.

Q. *Why?*

A. Because we are not so accepted, but we may be rejected; nor they so rejected, but they may be received: for if God grafted us into the true Vine, which were but wilde Branches; much more may he graft the Jews, which were the true Branches, into the true stock again, Chapter 11. 11.

Q. *Why doth Saint* Paul *urge this Similitude?*

A. To shut up contention between the Jews and the Gentiles, that neither should

deſpiſe others, becauſe they were alike in belief and unbelief.

Q. *After the deciding of this controverſie, and certain principal points of Religion (as faith and juſtification) declared, wherein doth* Paul *ſhew we ought to ſtrive one to excel another?*

A. In Unity and uprightneſſe of life.

Q. *How is that to be performed?*

A. By offering up our ſelves a lively ſacrifice unto God.

Q. *What is a lively ſacrifice?*

A. To caſt off the works of darkneſs, and put on the Armour of light.

Q. *How muſt we caſt off the works of darkneſs?*

A. By conforming our ſelves after the will of God, and not after the faſhion of the world, ch. 12. 2.

Q. *What are the works of darkneſs?*

A. To imbrace Pride rather than Humility, luſt rather than chaſtity, hate rather than love, rebellion rather than obedience, gluttony rather than abſtinence, &c.

Q. *What is the armour of light?*

A. To diſpoſe our mindes after the contrary.

Q. *It ſeems then by being commanded*

to

to ſacrifice our bodies, that every Chriſtian is a Prieſt?

A. True, we are.

Q. *How are we conſecrated?*

A. Not by the effuſion of oyl, but by the inſpiration of the holy ſpirit.

Q. *When?*

A. At our Baptiſm.

Q. *Do all Chriſtians ſerve the office of Prieſt-hood?*

A. No.

Q. *Why?*

A. Becauſe their ſacrifice is not ſuch as it ſhould be.

Q. *How comes that to paſs?*

A. By reaſon they prefer not ſorrow before joy, death before life, rebuke before honour, enemies before friends, for the love of Chriſt, and as he in his life did for our example.

Q. *To whom is it given to know theſe things?*

A. To all, but not after a like meaſure.

Q. *What muſt they do that have privileedge of grace above others?*

A. Not boaſt of it, but help to further them that want, ch. 11. 13.

Qu. *By what example are we taught ſo to do?*

A. By the example of the members of a mans body; for as when the foot is

offended, the rest of the members, as the eye, hand, and tongue, straight minister to it: so it ought to be in the members of Christ his body, when one faints, the rest must relive it.

Q. *Who is the head of the mystical body?*

A. Christ.

Q. *Who are the eyes?*

A. His Preachers.

Q. *Who are the ears?*

A. Hearers of the Word.

Q. *Who are the hands?*

A. The Magistrates.

Q. *Who are the feet?*

A. The Subjects.

Q. *What is the duty of a Preacher?*

A. To teach with sincerity.

Q. *What is the duty of the Hearers?*

A. To attend with reverence.

Q. *What is the duty of the Magistrate?*

A. To rule with justice.

Q. *What is the duty of the Subject?*

A. To obey with love.

Q. *What are the sinews that binde the joynts of the mystical body together?*

A. Compassion and brotherly love.

Q. *What is compassion?*

A. A suffering with our Christian brethren, or a like feeling of the heart, that we shew unto them, as if it were happened to our selves.

Q.

Q. *What doth it produce?*

A. A distributing to their necessity, as counsel to them that erre, comfort to them that mourn, and food to them that hunger, cloathing to them that are naked, and harbour to them that are harbourless, ch. 12. 15, 17.

Q. *How are these vertues performed in us?*

A. By continuance in Prayer.

Q. *What vices are contrary to compassion?*

A. Hate, revenge, arrogancy, and self-love.

Q. *Why must we not hate?*

A. Because God hath commanded love, ch. 12. 14.

Q. *Why must we not revenge?*

A. Because revenge is the Lords, chap. 12. 16.

Q. *Why must we not be arrogant and high-minded?*

A. Because we are all of one lineage, and no man hath any thing of himself, but what is given him of God.

Q. *What is self-love?*

A. To be wise in our own conceits.

Q. *Doth our duty only extend to the body of our Christian Brother?*

A. No, but to his minde also.

Q. *How is that?*

A. We muſt take heed that we offend not his conſcience by eating of meats, and obſervation of dayes, ch. 14. 21.

Q. When are thoſe Precepts to be put in execution?

A. Out of hand.

Q. Why?

A. Becauſe the time of our ſalvation draweth near, ch. 13. 11.

Q. When to be left off?

A. Not till death.

Q. Why?

A. Becauſe whether we live or dye, we live and dye to the Lord, ch. 14. 7.

Q. How doth Saint Paul *conclude his Epiſtle to the Romans?*

A. With two things.

Q. Which be they?

A. With exhortation and prayer.

Q. What doth he exhort them unto?

A. To the reading of the Scriptures, Thankſgiving, and to beware of falſe Prophets.

Q. Why doth he exhort them to read the Scripture?

A. Becauſe whatſoever is written, is written for their and our inſtruction, chap. 15. 4.

A. Why to thankſgiving?

Q. Becauſe of the mercy of God ſhewn unto all.

Q.

Q. *Why to beware of false Prophets?*

A. Because they raised divisions and opinions in the Church, contrary to the doctrine of Christ, ch. 16. 17.

Q. *What is his Prayer?*

A. That they might be filled with all joy and peace, that comes by faith, and with all abundance of hope.

Q. *What is hope?*

A. An assured expectation of blessedness to come, to which Christ Jesus bring us. *Amen.*

Q. *From whence did* Paul *write this Epistle?*

A. From Corinth.

I CORINTHIANS.

Question.

WHere *was* Paul *when he writ this Epistle to the Corinthians?*

A. In Syria.

Q. *What was the cause that moved him to write?*

A. The sects and divisions that in his absence took root in the Church of Corinth.

Q. *What were they?*

A. Some held of *Paul*, ſome of *Apollo*, and ſome of *Cephas*.

Q. *How doth he reprove them?*

A. By ſhewing them that Chriſt is one, and his Religion one; and therefore ought not to be divided: and howſoever *Paul*, *Apollo*, and *Cephas* plant, it is nothing except God give the increaſe, ch. 3. 6.

Q. *Whence then proceedeth the knowledge of the Scripture?*

A. From the Spirit of God, ch. 2. 12.

Q. *What is the means?*

A. The Preacher, ch. 3. 9.

Q. *How ought he to deliver the word?*

A. Not in enticing ſpeech of mans wiſdom, but in the plain evidence of the ſpirit, ch. 2. 4.

Q. *Why?*

A. Becauſe the wiſdom of the world before God is fooliſhneſs; and that which the world accounts fooliſhneſs, is wiſdom before God, ch. 3. 19.

Q. *What is their offence then, that perſwade themſelves the Goſpel is not well taught, except it be ſet forth with eloquence of ſpeech?*

A. They make the Croſſe of Chriſt of none effect, attributing that unto men, which belongs to the power of God, chap. 1. 17.

Q. *What are the inconveniencies which come*

come by controverſie in Religion?

A. Vice paſſeth away unpuniſhed, and the congregation ſcandalized, Chap. 5. 2, *&c.*

Q. *What be the vices that St.* Paul *noteth in the Corinthians?*

A. Arrogancy, inceſt, going to Law one with another, fornication.

A. How would he have arrogancy reclaimed?

A. By humility: if any man among you ſeem to be wiſe in this world, let him be a fool, that he may be wiſe, Chapter 3. 18.

Q. *How inceſt?*

A. By excommunicating the party, chap. 5. 5.

Q. *How going to law?*

A. By chooſing ſome one or other of their Brethren to ſet concord between them, without expence of time and further charge, chap. 6. 4.

Qu. *How fornication?*

A. By marriage; To avoid fornication, let every man have his own wife, chap. 7. 2.

Q. *What doth he moſt commend, marriage, or a ſingle life?*

A. A ſingle life.

Q. *Why?*

A. Becauſe it is moſt apt for the ſervice

wice of God, by reaſon it is freed from cares, the other is intangled, Chapter 7. 32, 33.

Q. *Doth he not likewiſe tax them of Idolatry?*

A. Yes, and of thinking the Miniſters a burthen to the Congregation.

Q. *How doth he reprove the firſt?*

A. By ſhewing that although they fear God in heart, yet it is not lawfull for them to eat with Idolaters.

Q. *Why?*

A. Becauſe in ſo doing they may wound the weak conſciences of others, Chapter 8. 11, 12.

Q. *How doth he reprove the ſecond?*

A. By ſhewing that he which feedeth the flock, is worthy to eat of the milk of the flock, ch. 9. 7.

Q. *By whoſe example doth he teach them to avoid theſe enormities?*

A. By the example of the Jews, who were ambitious, full of ſtrife, deſpiſers of Prophets, and prophaners of holy things, ch. 10.

Q. *Why are they taught to avoid theſe things?*

A. Becauſe their bodyes are the Temples of God, and therefore they ought not to make them the Temple of the Devil, by ſuffering themſelves to

to be polluted with ſuch uncleanneſs, ch. 6. 19.

Q. *when do they avoid them?*

A. When they do all things in purity of ſpirit, and to edification, Chapter 14. 5.

Q. *what is the beſt ground of edification?*

A. Love.

Q. *How do you prove that?*

A. Becauſe he that teacheth, although he ſpeak with the tongue of an Angel, and have not love, is like a tinkling Cymbal, ch. 13. 1. He that hath faith able to remove mountains, and wants love, is nothing, ver. 2. And he that giveth all he hath to the poor, and is without love, profiteth nothing, ver 3.

Q. *Love then is neceſſary in all the points of Religion?*

A. It is; for he that comes to the Lords Table without love, is an unworthy Gueſt; and he that prayeth, and is not in love, calleth for vengeance on himſelf.

Q. *wherein did the Corinthians abuſe prayer?*

A. In not obſerving the cuſtoms of the time.

Q. *what was that?*

A.

A. To pray bare-headed, ch. 11. 4.

Q. *Wherein did they abuſe the Lords Supper?*

A. In that ſome came with a carnal deſire to eat, and ſome had filled themſelves before, ch. 11. 21.

Q. *What was the preſumption of their women?*

A. They took upon them to teach, which is not allowable, ch. 14. 34.

Q. *What principal thing was to be obſerved amongſt the teachers?*

A. Not to preach or pray in a ſtrange tongue, by which the people could not be edified, nor whereunto they could not ſay *Amen*, ch. 14. 16.

Q. *What is the laſt errour that* Paul *confuteth in them?*

A. Their doubting of the Reſurrection.

Q. *How doth he confute it?*

A. By ſhewing that Chriſt is riſen, who is the firſt fruits of them that ſhall riſe, chap. 15.

Q. *How doth he prove that Chriſt is riſen?*

A. By the teſtimony of the Apoſtles, and of others that ſaw him: but leſt this might not be ſufficient, he confirmeth it alſo by reaſon.

Q. *How is that?*

A.

A. That unleſs there be a reſurrection, Faith and preaching are both in vain, chap. 15. 14.

Q. *How doth* Paul *conclude this Epiſtle?*

A. With an exhortation for the relief of the poor.

II CORINTHIANS.

Queſtion.

FRom whence *was this ſecond Epiſtle to the Corinthians written?*

A. From Philippi, a City in Macedonia.

Q. *What are the principal circumſtances?*

A. Three.

Q. *Which be they?*

A. The cauſe why he writ, the perſons whom he toucheth, and the matter whereof he treateth.

Q. *What was the cauſe of this writing?*

A. The inflexible nature of ſome, that notwithſtanding the former perſwaſions, ſtill deſpiſed his authority.

Q. *What are the perſons?*

A. The falſe Teachers, himſelf, and the Corinthians.

Q. *What is the matter?*

A.

A. A confutation of his detractors, and a confirmation of his own doctrine.

Q. How confutes he his detractors?

A. By proving them teachers, not for love, but to fill their own bellies, and that they were boasters of other mens labours, ch. 10. 15.

Q. How doth he confirm his own doctrine?

A. Three wayes.

Q. Which be they?

A. First, in respect of the ground thereof, which is Christ Jesus, ch. 4. 5. Secondly, in respect of the fruit which it had brought forth in them, which was faith, patience, and love, ch. 1. 7. and 9. 2. Thirdly, in respect of his own constancy, whom the persecutions of the world had sealed the true minister of God.

Q. How?

A. In that neither imprisonment, stripes, watching, fasting, stoning, danger by sea, nor danger by land, could terrifie him from proceeding in his calling, ch. 6. 4. and 11. 24, to 30.

To the GALATIANS.

Question.

WHat was the cause that Paul *writ to the Galatians?*

A.

A. Their declining from that which he taught them.

Q. What was that?

A. Faith in Chriſt Jeſus.

Q. How declined they from faith?

A. In thinking to be juſtified by the works of the Law.

Q. How doth he rebuke them?

A. By ſhewing, that as many as are of the works of the Law, are under the curſe, ch. 3. 10.

Q. How are we delivered from this curſe?

A. Chriſt hath redeemed us, by being made a curſe for us, ch. 3. 13.

Q. What doth he then counſell them to doe?

A. To forſake the beggarly traditions of the Law, as Circumciſion, and the obſervation of dayes and times, Chapter 4. 9, 10.

Q. What was the reaſon?

A. Becauſe neither circumciſion, nor uncircumciſion avail any thing, but a new creature, ch. 6. 15.

Q. What is underſtood by a new creature?

A. One regenerated by Faith; as being dead to ſinne, and riſen again through Chriſt to newneſſe of life, Chapter 2. 19, 20.

A.

Q. *How are we known to be regenerate?*

A. If we bring forth the fruits of the Spirit.

Q. *What are the fruits of the Spirit?*

A. All kinde of vertuous living, chap. 5. 22.

Q. *Where was Saint* Paul *when he writ this Epistle?*

A. At Rome.

Paul to the EPHESIANS.

Question.

WHat *was the estate of the Ephesians when* Paul *wrote unto them?*

A. As it is of those amongst whom Gods Word hath been sown.

Q. *How is that?*

A. The good seed of *Pauls* Doctrine was mingled with the cockle and weeds of false Teachers.

Q. *In such needfull business how chanced it he did not rather go unto them then write?*

A. Because he was a prisoner in Rome.

Q. *What method doth he use in confirming the Ephesians in the faith which he had before taught them?*

A.

A. Firſt, he uſeth an admonition, then a prayer, and laſt of all an exhortation.

Q. *Of what doth he admoniſh them?*

A. Of four things.

Q. *Which be they?*

A. Firſt, he ſhews that they were predeſtinated to the calling of Chriſtians before the foundation of the world, and therefore it was nothing that had happened unto them by chance, Chapter 1. 4, 11. Secondly, he puts them in minde of the ground of their faith in Chriſt Jeſus, to whom all power both in heaven and earth was given; and therefore they needed not to ſtand doubtfull of their reward, chapter 2. 20, to 23. Thirdly, he records in what ſtate they were before they were called.

Q. *What was that?*

A. That they were under the power of Satan, and dead through ſinne; and therefore being now quickned by the Spirit of Chriſt, the farther they were off from grace, the greater debtors they are now for the ſame, ch. 4. 1, 4, 5. Fourthly, he bids them not to faint becauſe of the perſecution which they ſaw was laid upon him.

Q. *What reaſon ſhews he for that?*

A.

A. Because it was their glory, Chapter 3. 13.

Q. In what respect could his persecution be to their glory?

A. In this, that seeing him constantly endure imprisonment and death for the truth of the Gospel, which he had preached unto them, they might assure themselves his Doctrine was the Word of God, and no tradition of man.

Q. For what doth he pray to God for them?

A. For three things.

Q. Which be they?

A. First, for the strength of his holy Spirit, ch. 3. 16. Secondly, that he would give them a faithfull heart, ch. 3. 17. And thirdly, to endue them with unfeigned charity.

Q. How manifold are his exhortations?

A. Two-fold.

Q. As how?

A. General and particular.

Q. What are his general exhortations?

A. Certain observations common to all men, as to walk worthy of their calling. chap. 4. 2

Q. What is their calling?

A. Christianity.

Q. What is the end thereof?

A. Eternal life.

Q.

Q. *Who hath called us hereunto?*

A. God the Father, by his Son Christ, ch. 3. 11.

Q. *By what means?*

A. By two kinde of means.

Q. *Which be they?*

A. First, by outward means, as by afflictions and persecutions; and secondly, by inward means, as by the working of Gods word in our hearts, and the wholesome admonition of his holy Spirit, chap. 4. 30.

Q. *How may we walk worthy of our vocation?*

A. If we avoid lying, anger, theft, filthy speaking, and embrace humility, meekness, patience, charity, and unity of spirit, chap. 4. 2, 3. and ver. 25, to 31.

Q. *What is humility?*

A. Not to prefer our selves before others, nor to despise them in respect of our selves.

Q. *What is meekness?*

A. Not to be easily moved to anger.

Q. *Is it not lawfull then to be angry with such as offend?*

A. Yes, so that we be not angry unto sin, nor let the Sun go down upon our wrath, ch. 4. 26.

Q. *How may we be angry, and not sin?*

A. If we so bridle our fury, as that we

we break not forth into any wicked or unlawfull act.

Q. *What is patience?*

A. A quiet digesting of wrong, and leaving the revenge to God.

Q. *What is charity?*

A. A compunction of heart, whereby one Christian is incited to help and succour another.

Q. *What call you the unity of the Spirit?*

A. An agreement together of Gods people in true faith and doctrine, without sect or dissention.

Q. *Why ought we to walk in unity of Spirit?*

A. Because God which hath created us, Christ which hath redeemed us, and the Holy Ghost which hath sanctified us, is but one, and the means whereby we are saved, onely one, that is to say, Faith; and therefore we ought to agree together in one minde, as Children of one Father; as the heirs ordained all for one happy inheritance, ch. 4. 4, 5, 6.

Q. *Having declared what the vertues be which Saint* Paul *would have us follow, rehearse the vices that he would have us to avoid?*

A. Lying, (as I said before) theft, anger, and filthy talking; and out of the fifth Chapter, covetousness, fornication, drun-

drunkenneſs, falſe doctrine, fooliſh and idle jeaſting.

Q. *What is a lye?*

A. A counterfeit and falſe declaration of the thoughte and minde, as when we ſpeak one thing and think another.

Q. *What is theft?*

A. Not onely to ſteal with the hand, but all manner of deceit and unlawfull gain.

Q. *What is anger?*

A. A deſire of revenge for ſome wrong done unto us, or unto them whom we love.

Q. *Of how many ſorts is it?*

A. Of two.

Q. *Which be they?*

A. Natural, and Diabolical.

Q. *What call you natural anger?*

A. The anger that is in a Magiſtrate towards the Subject, a Father towards his Childe, or a Maſter towards his Servant, or Schollar, for the due correction of ſuch vices as they perceive in them to diſhonour God.

Q. *What is diabolical anger?*

A. So to be incenſt, as to wiſh the deſtruction of any one.

Q. *Wherein conſiſteth filthy communication?*

A. In ſwearing, curſing, blaſpheme-

ing

ming immodeſt words, and idle jeaſting.

Q. *How muſt Chriſtians then frame their daily conference?*

A. In ſuch ſort as it may be to the edification one of another, ſpeaking unto themſelves in Pſalmes and Hymnes, and ſpiritual ſongs, and giving thanks to God for all things, ch. 5. 19, 20.

Q. *What is covetouſneſs?*

A. A greedineſs of gain, without regard of their own neceſſities, or the neceſſities of others.

Q. *What is fornication?*

A. A polluting of the ſoul with the luſt of the body.

Q. *What is drunkenneſs?*

A. A confounding of the reaſon and the ſenſes by immoderate drinking.

Q. *What is falſe doctrine?*

A. Any thing that is taught contrary to the truth of Gods word.

Q. *How are they ſaid to lead their lives that delight in any of theſe abuſes?*

A. Improvidently.

Q. *Why?*

A. Becauſe they neglect the will of God, to follow their own wayes.

Q. *How are they ſaid to lead their lives that abhor them?*

A. Circumſpectly.

Q. *Why?*

A.

A. Becauſe they prefer the will of God before their own imaginations, Chapter 5. 15, 17.

Q. *what is* Pauls *particular exhortation in this Epiſtle?*

A. The duty of Husbands and Wives, Parents and Children, Maſters and Servants.

Q. *VVhat is the duty of Husbands towards their Wives?*

A. To love them, as Chriſt loved his Church, who gave his life for it, Chapter 5. 25.

Q. *VVhat is the duty of VVives towards their Husbands?*

A. To ſubmit themſelves unto their Husbands, as unto the Lord, ch. 5. 22.

Q. *VVhat is the duty of Parents towards their Children?*

A. Not onely to feed and cloath them, but to bring them up in the fear of the Lord, ch. 6. 4.

Q. *VVhat is the duty of Children to their Parents?*

A. To honour and obey them with bodily reverence, and with the unfeigned love of the heart, ch. 6. 1, 2.

Q. *VVhat is the duty of Maſters to their Servants?*

A. Not to defraud them of their due, nor to uſe cruelty towards them, remem-

bring that they themſelves have alſo a Maſter in heaven, ch 6 9.

Q. *What is the duty of Servants to their Maſters?*

A. To obey, and labour for them in ſingleneſs of heart, and not with eye-ſervice.

Q. *How is that?*

A. To do all things (whether their Maſters be abſent or preſent) as if God beheld them.

Q. *How doth Saint* Paul *wiſh the Epheſians (and in them us) to arm themſelves for the accompliſhing of theſe, and all other duties?*

A. Firſt, to gird us with the girdle of truth: ſecondly, to put on the breaſt-plate of righteouſneſs: Thirdly, to be ſhod with the ſhooes of the preparation of the Goſpel of peace: Fourthly, to take the ſhield of Faith: Fifthly, the helmet of ſalvation: Sixthly, the ſword of the Spirit, ch. 6. 14, to 17.

Q. *What is underſtood by the girdle of truth?*

A. A binding of our ſelves to the obſervation of the word of God.

Q. *What by the breaſt-plate of righteouſneſs?*

A. A good conſcience, or innocency of life.

Q.

Q. *What by the ſhooes of peace?*

A. Friendly and quiet converſation.

Q. *What by the ſhield of Faith?*

A. The righteouſneſs of Chriſt; able (like a brazen ſhield) to protect and cover us from the darts of the world, the fleſh, and the devil.

Q. *What by the helmet of Salvation?*

A. The ſtrength and the power of Chriſt, being for our ſakes vanquiſher of hell, death, and ſin.

Q. *What by the ſword of the Spirit?*

A. The word of the everliving God, which as a ſword we muſt draw forth, to defend our ſelves, and offend our ſpiritual enemies.

Q. *What is the ſpecial quality required of him that is thus armed?*

A. Prayer, and continual thankfulneſs, ch. 6. 18.

To the PHILIPPIANS.

Queſtion.

WHat were the *Philippians?*

A. Exiles of Philippi, a City in Macedonia, where Saint *Paul* had planted the Goſpel.

Q. *What moved him to write unto them?*

A. [illegible]

Q. *Which* [illegible]

A. First, [illegible] and for all the people of God, Secondly, that he might shew his thankfulness toward the Philippians.

Q. *For what?*

A. For sending him relief, after they knew he was a prisoner in *Rome.*

Q. *By whom did they send him relief?*

A. By *Epaphroditus* a professor of the Gospel.

Q. *How doth he shew his thankfulness towards them?*

A. Two wayes.

Q. *Which be they?*

A. First, in praising God for them, and then in praying unto God for them.

Q. *How doth he praise God for them?*

A. In that it had pleased him to receive them into the fellowship of the Gospel, chapter 1. 5.

Q. *How, and in what sort doth he pray for them?*

A. Three manner of wayes.

Q. *Which be they?*

A. First, that God which had begun this work in them, would continue it untill the day of Christ Jesus, Chapter 1. 6.

Secondly,

Se[illegible] able thr[illegible] [illegible]trine from fa[illegible]

Th[illegible] in love, [illegible]ness, ch. 1. 11.

Q. *[illegible] left his imprison[illegible] them faint?*

A. Three [illegible]

Q. *Which [illegible]?*

A. First, in respect of others; secondly, of himself; thirdly, by the example of Christ.

Q. *How in respect of others?*

A. That as others beholding his constancy were imboldened, and did more frankly profess Christ, so he hoped they would do, ch. 1. 14.

Q. *How doth he encourage them in respect of himself?*

A. That as he knew Christ should be magnified in his body, whether he lived or dyed; so he doubted not, but that they would be of the same minde, Chapter 1. 20.

Q. *How by the example of Christ?*

A. That as Christ being God, became man; being free, became bound; being Lord and Master over all, became a Servant to all; and for our sakes was

content to ſuffer all reproach and tyranny, yea, death it ſelf; ſo we for his ſake ſhould not refuſe to do the like, Chapter 2. 5, to 11.

Q. What reaſon doth he alledge, the better to perſwade us thereunto?

A. A two-fold reaſon.

Q. What is that?

A. Firſt, as touching the reward of our perſecutors: Secondly, as touching the reward of us that are perſecuted.

Q. What doth he ſay ſhall be the reward of our perſecutors?

A. Perdition.

Q. What of us that are perſecuted?

A. Salvation, ch. 1. 28.

Q. How doth he conclude theſe circumſtances?

A. With a neceſſity to ſuffer with Chriſt, if we will be thought to believe in Chriſt, ch. 1. 29.

Q. What doth Paul *exhort us unto in this Epiſtle?*

A. Concord, meekneſs of minde, and godly converſation.

Q. How to concord?

A. That we be of one judgement in religion, ch. 2. 2.

Q. How to meekneſs of minde?

A. That nothing be done through vainglory, but every man to eſteem other bet-

ter

ter than himſelf, Chapter 2. 3.

Q. *How to godly converſation?*

A. That whoſoever is true, juſt, and of good report, him to follow, ch. 4. 8

Q. *What doth he bid us beware of?*

A. Falſe Teachers.

Q. *What names doth he attribute unto falſe Teachers, whereby to know them?*

A. He calleth them dogs, evil workers, couſeners, belly-gods, enemies to the Croſs of Chriſt, and minders of earthly things, ch. 3. 2, 18, 19.

Q. *And wherefore doth he call them dogs?*

A. Becauſe, like dogs, they bark againſt the Doctrine of the Goſpel.

Q. *And why evil workers?*

A. Becauſe in the harveſt of the Lord, they ſeek not his glory, but their own commodity.

Q. *Why couſeners?*

A. Becauſe they teach, that circumciſion, and the works of the Law, are neceſſary to ſalvation.

Q. *Why belly-gods?*

A. Becauſe to ſatisfie the luſts of their fleſh, they care not with what ceremonies they ſeduce Gods people.

Q. *How enemies to the Croſs of Chriſt?*

A. Becauſe they are Chriſtians in name only, and not in deed.

Q. *Why minders of earthly things?*

A. Becauſe their chiefeſt care is to be rich, and riſe to promotion.

Q. *How doth* Paul *make known the true Miniſters of God?*

A. By five ſpecial notes.

Q. *Which be they?*

A. Firſt, he ſaith, they hold it glory to dye for the confirmation of their Diſciples faith, ch. 2. 17. Secondly, they put no confidence in earthly things, ch. 3. 3. Thirdly, they do eſteem all things loſs, and as very dung, for the excellent knowledge of Chriſt, ch. 3. 8. Fourthly, they preach the righteouſneſs of Chriſt, and not mens works, ver. 9. Fifthly, their converſation is in heaven, from whence they expect Chriſt, by whoſe coming they hope to be made immortal, ch. 3. 20, 21.

Q. *What is it to have their converſation in heaven?*

A. To live like a Saint on earth.

Q. *That we may be able to do ſo, what is required of us?*

A. Three things.

Q. *Which be they?*

A. Faith towards God, love towards our Neighbour, and ſobriety towards our ſelves.

To the COLOSSIANS.

Queſtions.

WHat were the Coloſſians?

A. A people dwelling in Coloſs, a City in Phrygia, whom *Paul* ſaluteth in the name of Chriſt.

Q. *After his ſalutation, what did he?*

A. Gave God thanks for them.

Q. *Why?*

A. Becauſe of their faith in Chriſt Jeſus.

Q. *How doth he ſtrengthen their faith?*

A. Firſt, by prayer, and then by exhortation.

Q. *To whom did he pray?*

A. To God.

Q. *For what?*

A. For ſix things.

Q. *which be they?*

A. Firſt, that they may be filled with the knowledge of the will of God, in wiſdom and ſpiritual underſtanding, Chapter 1. 9.

Q. *What is wiſdom?*

A. The knowledge of heavenly things.

Q. *Proceed; what is the ſecond thing?*

A. Secondly, he prayeth that they may walk worthy of the Lord, Chapter 1. 10.

Q. *How is that?*

A. To the honour of God, and the profit of others.

Q. *What is the third thing?*

A. That they may be fruitfull in all good works, ch. 1. 10.

Q. *What call you good works?*

A. The testimony of a lively faith, set forth by the deeds of mercy.

Q. *What is the fourth thing?*

A. That they increase in the knowledge of God, ch. 1. 10.

Q. *How shall they increase?*

A. By the dew of Gods mercy, and the Sun-shine of his righteousnes.

Q. *What is the fifth thing?*

A. That they may be strengthened.

Q. *With what?*

A. With the glorious power of Christ.

Q. *To what end?*

A. To endure with patience and joy, the afflictions of this life, ch. 1. 11.

Q. *What is the sixth thing?*

A. That they may be alwayes thankfull unto God.

Q. *Doth he shew any reason why they ought to be thankfull?*

A.

A. Yes: first, in that God hath made them meet to be partakers of the inheritance of Saints: and secondly, in that he had delivered them from the power of darkness, and brought them into the Kingdom of light, ch. 1. 12, 13.

Q. *By whose means?*

A. By Christ the Redeemer, the Image of the invisible God, the Head of the Church, the first-born of the dead, and the peace-maker between God and man.

Q. *What doth he exhort them unto?*

A. To cleave to none but unto Christ.

Q. *Why?*

A. Because in him onely they shall be compleat and perfect, ch. 2.

Q. *Where must we seek him?*

A. In heaven.

Q. *How?*

A. By setting our affections on things that are above, and not on things that are on earth, ch. 3. 2.

Q. *When are our affections set upon things that are above?*

A. When we live after the good motion of the spirit.

Q. *When upon things that are upon the earth?*

A.

A. When we live after the desires of the flesh.

Q. *Shew me a difference betwixt the Spirit and the Flesh?*

A. The Flesh saith, Rather steal than suffer want; the Spirit saith, Thou shalt not covet another mans goods: the Fleth saith, Revenge where thou hast taken wrong; the Spirit saith, Forgive, as Christ hath forgiven thee, ch. 3. 13.

Q. *When doth this Spirit fall upon us?*

A. In Baptism.

Q. *How may we grieve the Spirit?*

A. By abusing the good graces of God, which it bringeth with it: as by turning mercy into cruelty, humility into pride, and by applying the time appointed to Gods service, to the service of the world.

Q. *How is the time to be redeemed?*

A. By spending it more vertuously than heretofore we have done; as if we have been careless, now to be watchfull; if we have forgot God and his benefits, now to pray unto him, and be thankfull; if we have been idle talkers, now to season our words with the salt of wisdom and edification, ch. 4. 2, 6.

The first Epistle of Saint *Paul* to the THESSALONIANS.

Question.

How is this Epistle divided?

A. Into two parts.

Q. *Which are they?*

A. Into a congratulation, and an exhortation.

Q. *Whom doth Paul commend?*

A. First, the Thessalonians, then himself.

Q. *For what doth he commend the Thessalonians?*

A. First, for their readiness to hear; and secondly, for their profiting by hearing.

Q. *How did he know that they profited by hearing?*

A. By three things which he saw begin to flourish amongst them.

Q. *And what were those?*

A. Effectual faith, diligent love, and patient hope, ch. 1. 3.

Q. *What is effectual faith?*

A. That faith which bringeth forth good works.

Q.

Q. *Diligent love, what is it?*

A. That love which hath a care to benefit whom he loveth.

Q. *Patient hope, what is it?*

A. Hope that giveth a man courage to endure all the afflictions of this life without repining, because he depends upon the reward promised in Christ

Q. *And what is that?*

A. Eternal life.

Q. *How many kinds of love are there?*

A. Three.

Q. *Which be they?*

A. First, love in the Magistrate, to labour for the glory of God, and benefit of the Common-wealth: Secondly, love in the Minister, to feed his flock: Thirdly, love in the private man, to maintain the welfare of his Friend and Neighbour.

Q. *How do they receive the Gospel that receive it with such profit?*

A. They receive it not in word onely, but in power also, ch. 1. 5.

Q. *What assurance doth it bring unto them?*

A. That they are the elect Children of God, ch. 1. 4.

Q. *But what are such men unto God?*

A. A glory.

Q.

Q. *what unto the world?*

A. A good example, ch. 1. 7.

Q. *How doth* Paul *commend himself?*

A. First, for his love towards them: Secondly, for his diligence in teaching: Thirdly, for his purity of doctrine.

Q. *Wherein did he shew his love?*

A. In four respects.

Q. *Which be they?*

A. First, in protesting that he was not onely willing to have dealt the Gospel unto them, but also his own life, chap. 2. 8. Secondly, in sending *Timotheus* unto them for their comfort, when he could not come himself, chap. 3. 5. Thirdly, in esteeming their constancy in the faith, his life; and their fainting, his death, ch. 3. 8. Fourthly, in continual prayer for them, that their hearts might be stable and unblameable, in holyness before God and the world, ch. 3. 13.

Q. *Wherein did he shew his diligence in teaching?*

A. In that he laboured night and day for their instruction, ch. 2. 9.

Q. *Wherein is the purity of his doctrine?*

A. In that it was without deceit, flattery, covetousness, vain-glory, and not to please men, but God, ch. 2. 5, to 8.

Q.

Q. *Was not* Paul *vain-glorious then when he did thus praise himself?*

A. No.

Q. *Why?*

A. For two causes.

Q *Which be they?*

A First, in that he did it not to win praise to himself, but to allure them to embrace the Gospel which he taught. And secondly, to shew what difference there was between him and his Doctrine, and the false Teachers and their Doctrine.

Q. *What doth he exhort the Thessalonians unto?*

A. To keep their Bodies as vessels of holiness.

Q. *Why?*

A. Because God hath called them not to uncleanness, but to purity of life, chap. 4. 7.

Q. *What must they do to keep their Bodies holy to the Lord?*

A. Fly from lust, oppression, fraud, contention, idleness, and all appearance of evil, ch 4. 3, to 12. 5 22.

Q. *What doth he annex to this exhortation?*

A. A reprehension.

Q. *For what doth he reprehend them?*

A. For two things.

Q.

Q. *Which be they?*

A. For mourning for the dead, and curious searching to know when should be the time of Christ his second comming.

Q. *Ought we not then to mourn for the dead?*

A. No, not in that manner as Infidels do, which think their dead shall never rise again.

Q. *How then?*

A. As good Christians should, who account of death but as a sleep, out of the which the faithfull shall one day awake to their eternal life, ch. 4. 14.

Q. *Why doth he forbid them to search for the time of Christ?*

A. For two causes.

Q. *Which be they?*

A. First, because they can never certainly know it, being a thing hidden from the Angels in heaven, much more from men on earth; and secondly, because he would rather have them make themselves ready thereunto, knowing it will come suddenly, and as a Thief in the night, than to enquire after the hour.

Q. *How must they make themselves ready for it?*

A. In walking like the children of light,

light, and not like the Children of darkneſs, ch. 5. 5.

Q. *How is that?*

A. In peace and love one towards another, in watching, praying, continual thankſgiving, hearing the Word preached, and reverencing the Miniſters, Chapter 5. 12, 13.

II THESSALONIANS.

Queſtion.

Q. *What is to be gathered out of this ſecond Epiſtle of the Theſſalonians?*

A. The tryal of faith.

Q. *How is faith tryed?*

A. By afflictions.

Q. *What is the fruit of affliction?*

A. Patience, ch. 1. 4.

Q. *What proceeds of patience?*

A. The righteous judgement of God, chap. 1.

Q. *Who will God judge?*

A. The afflicter, and the afflicted.

Q. *How will he judge the afflicter?*

A. In flaming fire, rendring vengeance, ch. 1. 8.

Q. *How the afflicted?*

A.

A. In mercy, giving them reſt, chap. 1. 7.

Q. When ſhall this judgement be?

A. At the latter day, when the Lord Jeſus ſhall ſhew himſelf from heaven with his mighty Angels. ch. 1. 7.

Q. What ſhall be a ſign of that day?

A. The falling away of many from the faith, ch. 2. 3.

Q. By whoſe means ſhall they fall away?

A. By the means of Antichriſt.

Q. What is Antichriſt?

A. The man of ſinne, that oppoſeth himſelf againſt all that is called Gods, ch. 2. 4.

Q. By whom will he work?

A. By Satan.

Q. In what manner?

A. With great power, but in all deceiveableneſs, ch. 2.

Q. Amongſt whom?

A. Not amongſt the Elect, but them that ſhall periſh, ch. 2. 10.

Q. Why not amongſt the Elect?

A Becauſe from the beginning they are choſen to ſalvation, ch. 2. 13.

Q. Therefore what ought to be the care of the Elect?

A. To ſtand faſt in the doctrine which they have received, ch. 2. 15.

Q. What is the means whereby they

may

may be able to stand fast?

A. Prayer.

Q. *What must they pray for?*

A. Two things.

Q. *Which be they?*

A. That the word of God may have free passage, and that they may be delivered from the company of the wicked, chap. 3. 1, 2.

Q. *What steps doth Saint* Paul *counsell them to follow?*

A. His own.

Q. *Wherein?*

A. First, in righteousnesse of minde, and in labouring before they eat, Chapter 3. 7, 12.

Q. *How must they be used that follow not his instruction?*

A. Excommunicated, ch. 3. 14.

Q. *Tell me what excommunication is?*

A. To be banished the Congregation of God.

Q. *How, as an enemy, utterly to be cast off?*

A. No, but as a friend, to be won to amendment of life, chap. 3. 15.

I TIMOTHY.

Queſtion.

WHat was Timothy?

A. A Diſciple of *Pauls*, and a profeſſor of the Goſpel.

Q. *Where did he profeſs it?*

A. In Epheſus.

Q. *What doth* Paul *admoniſh him of?*

A. His duty.

Q. *In what conſiſted his duty?*

A. In reading the Word, and rebuking of Sinne.

Qu. *How muſt we rebuke ſin?*

A. Open'y.

Q. *Why?*

A. Becauſe others may take heed, chap. 5. 20.

Q. *Is there no difference to be made?*

A. Yes.

Q. *In what?*

A. The elder ſort muſt be rebuked as Fathers, the younger as Brethren, chap. 5. 1.

Q. *What muſt he teach all men?*

A. To pray.

Q. *In what ſort?*

A. By lifting up of pure hands, ch. 2. 8.

Q.

Q. *For whom?*

A. For all people, but especially for Princes and Rulers.

Q. *To what end?*

A. That under their Authority we may lead a godly and a peaceable life.

Q. *How all women?*

A. To array themselves with shamefacedness and modesty, and not with Gold, Pearl, or imbroidered hair, Chapter 1. 6.

Q. *How Ministers?*

A. To be blameless, the Husband of one Wife, watchfull, sober, laborious, apt to teach, no drunkard, quarrelier, or covetous, ch. 3. 2, 3.

Q. *How Widows?*

A. To exercise deeds of charity, to bring up their Children vertuously; not to be idle prattlers, gadding from house to house, ch. 5. 10. 13.

Q. *How rich men?*

A. Not to be high-minded, nor put confidence in uncertain things, but be ready to distribute to them that want, chap. 6. 17.

Q. *What is the best gain?*

A. Godliness, ch. 6 6.

Q. *Why?*

A. Because they that would be rich fall into many temptations, and snares, that

that may drown them in perdition and deſtruction, ch. 6. 9.

II TIMOTHY.

Queſtion.

How is this Epiſtle divided?

A. Into two parts.

Q. Tell me, which be they?

A. Into an Exhortation, and a Propheſie.

Q. But what doth Paul *exhort unto?*

A. Stedfaſtneſs in faith, and patience in ſuffering for the ſame, ch. 1. 3.

Q. Why?

A. Becauſe thoſe that will reign with Chriſt, muſt ſuffer with Chriſt, Chapter 2 12

Q. By what example?

A. By the example of the Souldier, Huſbandman, and of him that contendeth for a maſtery, neither of which receiveth recompence, except they firſt labour, chap. 2. 4, 5. 6.

Q. What hindreth our ſalvation in this behalf?

A. Contending about frivolous and vain queſtions.

Q. How?

A.

A. In that they [illegible] life, chap. 2. 14, 23

Q. *Of what shall they repent?*

A. Of the perilous time to come, Chapter 3. 1.

Q. *How shall the time to come be perilous?*

A. By reason of wicked men.

Q. *What wicked men?*

A. Lovers of themselves, covetous, boasters, proud, and cursed speakers, disobedient to parents, without natural affection, &c. ch. 3. 2, 3, 4, 5.

Q. *By what means therefore doth he teach Gods Ministers to repress the malice of such men?*

A. By preaching the word in season, and out of season, by reproving, rebuking, and exhorting with all long suffering and doctrine.

PAUL to TITUS.

Question.

W*Here was* Titus *when* Paul *writ unto him?*

A. In Crete.

Q. *To what end was he there?*

A.

A. To finish the doctrine which Saint *Paul* had begun.

Q. *How must he be armed thereunto?*

A. With boldness, as Gods Ambassadour, and by shewing himself an example of good works, and integrity of life, chap. 2. 7, 15.

Q. *To whom?*

A. To all whom he taught.

Q. *Who were those?*

A. Both young and old.

Q. *What doth he teach the old?*

A. The men to be sober, honest, discreet, sound in faith, love, and patience, ch. 2. 2. The women to be holy, and not given to wine.

Q. *What doth he teach the young?*

A. The men to be sober-minded; women to be chaste, obedient to their husbands, and no gadders abroad, ch. 2. 5.

St. PAUL to PHILEMON.

Question.

F*Rom whence was this Epistle written?*

A. From Rome.

Q. *Upon what occasion?*

A. Onesimus a Servant to *Philemon* being

being fled from his Master, *Paul* winneth to CHRIST, and sends him back again.

Q. *By what entreaty?*

A. That *Philemon* would receive him.

Q. *How?*

A. As if *Paul* himself were present, ver. 17.

Q. *For what reason?*

A. Because he was now not only his Servant, but his Brother in the Lord.

Q. *How?*

A. In that he professed the Gospel.

The Epistle to the HEBREWS.

Question.

WHo writ this Epistle?

A. It is not known.

Q. *What is handled in it?*

A. The difference between the Priesthood of Christ, and the Levitical Priesthood.

Q. *How do they differ?*

A. In five points.

Q. *Which be they?*

A. As touching the Office, the Temple,

ple, the Sacrifice, the Ceremonies, and the effect.

Q. *How do they differ as touching the Office?*

A. The Prieſthood of the Levites was external, and after the order of *Aaron*: the Prieſthood of Chriſt is ſpiritual, and after the Order of *Melchiſedech?*

Q. *What is it to be a Prieſt after the Order of* Melchiſedech?

A. To be a Prieſt, a Propher, and a King; not for a month, a year, or an age, but for ever, ch. 7. 3, 23.

Q. *Why are theſe three Titles attributed?*

A. Becauſe he ſanctifies us from ſin, teacheth us by his wiſdom, and governs us by his power.

Q. *How do they differ as touching the Temple?*

A. The Temple of the Levites was built with hands, and to endure but a time; the Temple of Chriſt is built by the Holy Ghoſt in eternity, ch. 8.

Q. *How do they differ as touching their Sacrifices?*

A. The Levites did offer the blood of Goats and Bulls; but Chriſt his own precious blood.

Q. *How touching their Ceremonies?*

A. The Ceremonies of the Levites were corporal, as the attiring of the body, and other external obſervations; the Ceremonies of the Goſpel are ſpiritual, as the vertuous diſpoſition of the Soul.

Q. *How touching their effects?*

A. The ſacrifices of the Levites, though many times offered, did ſcarce ſanctifie the body; the ſacrifice of Chriſt, but once offered, ſanctifies both body and ſoul, chap. 9. 12. and 28.

Q. *In whom?*

A. In all that have faith.

Q. *What is faith?*

A. The ground of things which are hoped for, and the evidence of things which are not ſeen, ch. 11. 1.

Q. *How do the Temples of* Moſes *and Chriſt agree?*

A. The Temple of *Moſes* had three ſeparations: as the holieſt of all, whereinto the High-Prieſt onely entred, and that but once every year: The Tabernacle of the Congregation, where the Levites remained; and the open Court, where the people had reſort: So in the Temple of Chriſt, there is the Spirit, the Soul, and the Body.

Q. *What is the difference between the Spirit and the Soul?*

A. By Spirit is underſtood regeneration through faith in Chriſt; and by Soul is underſtood man in his firſt corruption, living according to the rule of Reaſon, without the knowledge of Gods Word, or Faith.

Q. *Being once graſted in faith, what is it to fall away from it?*

A. Sin againſt the Holy Ghoſt, which is unpardonable: Chapter 6. 4. and Chapter 10. 26.

Q. *How may we fall from Faith?*

A. If when once we have received the knowledge of Chriſt, we afterward deny him.

Q. *What therefore are the Hebrews counſelled to do?*

A. To keep the profeſſion of their hope without wavering, ch. 10. 23.

Q. *How muſt that be?*

A. Through patience.

Q. *wherein?*

A. In eſteeming light the troubles of this life, by ſetting before our eyes the joy of the world to come.

Q. *What have we to encourage us?*

A. The words of our Saviour.

Q. *What are they?*

A. My Son, faint not when thou art rebuked; for whom the Lord loveth, he chaſteneth, and ſcourgeth every Son

that he receiveth, chap. 12. 5, 6.

Q. *Is there nothing else required but patience?*

A. Yes, the sacrifice of a Christian.

Q. *What is that?*

A. To praise God alwayes, and to distribute to the poor, ch. 13. 15, 16.

The General Epistle of St. JAMES.

Question.

WHy *is this called the General Epistle of St.* James?

A. Because it is not written to any one man or Countrey, but generally unto all the Jews dispersed through many Countreyes.

Q. *What doth it contain?*

A. The effects of our Justification, as Saint *Paul* to the Romans declared the cause.

Q. *What is the cause of Justification?*

A. Faith.

Q. *What are the effects?*

A. Good works, ch. 2. 23.

Q. *How is Faith divided?*

A. Into two parts.

Q.

Q. *Which be they?*

A. A lively faith, and a dead faith.

Q. *What is a lively faith?*

A. Faith made known by good works.

Q. *What it a dead faith?*

A. Faith without good works, and ſo the Devil is ſaid to have faith, Chapter 2. 17, 19.

Q. *What be the good works St.* James *exhorteth unto?*

A. Patience, prayer, love, to beware of ambition, ſwearing and contention, to bridle the tongue, and rule the affections; not to ſpeak evil one of another, but to be friends in this world.

Q. *From whence proceed good works?*

A. From God, ch. 1. 17.

Q. *From whence evil?*

A. From our own concupiſences, chap. 1. 14.

Q. *What ſaith St.* James *of Patience?*

A. Bleſſed is the man that endures temptations, for when he is tryed, he ſhall receive the Crown of life, Chapter 1 12.

Q. *What ſaith he of Prayer?*

A. Let him that asketh, ask with faith, and waver not, ch. 1. 6.

Q. *Of Love, what ſaith he?*

A. He that loveth his Neighbour as

himſelf fulfilleth the Law, chap. 1. 6.

Q. Of ambition, what?

A. God rejecteth the proud, and giveth grace to the humble, ch. 1. 9.

Q. What of ſwearing?

A. Before all things (my Brethren) ſwear not, neither by heaven, earth, nor any other oath; but let your yea be yea, and your nay, nay, leſt you fall into condemnation, ch. 5. 12.

Q. What of contention?

A. Where envying and ſtrife is, there is all manner of evil works, Chapter 3. ver. 16.

Q. What of the tongue?

A. That it is a fire, and a world of wickedneſs, defiling the whole body, if it be ungoverned, ch. 3. 6.

Q. What of evil ſpeaking?

A. If a man ſpeak evil of his Brother, he ſpeaketh evil of the Law, Chapter 4. 11.

Q. Who are the friends of the world?

A. Such as eſteem more of riches, honour, and ſuch like, than of the Word of God.

Q. What ſaith St James of ſuch men?

A. He bids them weep and howl for the miſeries that ſhall come upon them; their riches are corrupt, and their Garments are moth-eaten, their Gold

and

and silver is cankered, the rust thereof shall be a witness against them, Chapter 5. 1, 2, 3.

Q. *What is the best use of riches?*

A. To imploy them in doing good, as in relieving the poor, the fatherless, and widows, and that is called true Religion, and undefiled before God, Chapter 1. 27.

Q. *Every one therefore that heareth the Word of God, is not religious?*

A. No, but such onely as are doers thereof, ch. 1. 22.

The first Epistle General of St. PETER the Apostle.

Question.

WHat *is contained in this first Epistle of St.* Peter?

A. Three things.

Q. *Which be they?*

A. The calling of Christians, their dignity, and fruits of their calling.

Q. *Who hath called them?*

A. Christ.

Q. *How?*

A. Through obedience and sprink-

ing of his blood, Chapter 1. 2.

Qu. *To what?*

A. To an inheritance immortal, and undefiled, that fadeth not away, but is reserved in heaven for us, ch. 1. 4.

Q. *How muſt we apprehend it?*

A. By faith, ch. 1. 5.

Q. *What is the dignity of Chriſtians?*

A. They are ſaid to be a Royal Prieſthood, a holy Nation, a peculiar People, ch. 2. 5.

Q. *What is the fruit of their calling?*

A. To ſhew the vertue of him that called them, ch. 2.

Q. *How is that?*

A. Being holy as he is holy, and ſince he hath called us out of darkneſs into light, to walk as in the day time, by laying aſide all maliciouſneſs, all guile, and diſſimulation, all envy and evil ſpeaking, chap. 2. 1. and 9.

Q. *How ſhall we do theſe things, the world every hour provoking us to the contrary?*

A. By ſetting before us the example of Chriſt, which gave his life for his enemies; and when he was reviled, reviled not again; and when he ſuffered, threatned not, but committed it unto him that judgeth righteouſly, ch 2. 21, 22.

Q. *What brings us to this obedience?*

A.

A. The love we owe to Christ, that hath begotten us anew to righteousnes, and the fear not to be partakers of his mercies, because of the small number of them that shall be saved.

Q. *Who is the efficient cause of our salvation?*

A. God the Father.

Q. *What is the material cause?*

A. The obedience of Christ to the Cross.

Q. *What is the formal cause?*

A. Our effectual calling.

Q. *What is the final cause?*

A. Our sanctification.

Q. *Wherein standeth our sanctification?*

A. In two things.

Q. *Shew me which be they?*

A. In dying to sinne, and living to God, ch. 4. 2.

Q. *When do we live to God?*

A. When we mortifie the lusts of the flesh, ch. 4. 2.

Q. *Wherein consisteth this mortification?*

A. In particular duties.

Q. *What be these?*

A. The duties of Rulers, Subjects, Husbands, Wives, Masters, Servants, and Pastors of the Church, &c.

Q. *What doth he counsel as touching every private self?*

A.

A. To be ſober and watching in prayer.

Qu. What is Prayer?

A. A calling upon the Name of God in the time of neceſſity

Q. What are the properties thereof?

A. It muſt be from the heart, with true faith in the Name of Chriſt, and in few words.

Q. What is the efficacy of Prayer?

A. It overcometh God, which overcometh all things.

Q. What doth St. Peter counſell us to do as touching others?

A. One to ſuffer with another, to love as brethren, to be pitifull, not to render evil for evil, but contrariwiſe, to bleſs, ch. 3 8, 9.

Q. Why muſt we love?

A. Becauſe God hath loved us.

Q. Why muſt we ſuffer?

A. Becauſe therein we are bleſſed, ch. 4. 14.

Q. How muſt we ſuffer?

A. Not as murtherers, thieves, or evil doers, but as lovers of faith, ch. 4. 15.

Q. Why are we bound to theſe vertuous actions?

A. Becauſe thereby God is glorified, ch. 3. 12.

The

The II. Epiſtle of St. PETER.

Queſtion.

WHat doth St. Peter exhort us unto in this Epiſtle?

A. That having once received the knowledge of the Goſpel, to confirm and eſtabliſh it in us by good works; and to ſtick unto it, even till the laſt gaſp, Chapter 1 10.

Q. *Why?*

A Becauſe, as Saint *Paul* ſaith, So run that ye may obtain, ſo St. *Peter* ſaith, By making ſure your election, that is, in not being idle or unfruitfull in your calling, an entrance is made unto you into the Kingdom of our Lord and Saviour Jeſus Chriſt, ch. 1. 12.

Q. *What is the gate to that entrance?*

A. Death.

Q. *What is death?*

A. The laying down of the tabernacle of this fleſh, ch. 1. 14.

Q. *Why doth he call this fleſh of ours a tabernacle?*

A. Becauſe we dwell therein as ſtrangers, not for ever, but for a certain time.

Q.

Q. *How doth* Peter *confirm the doctrine of faith?*

A. By ſhewing it is no deceiveable fable, but the truth it ſelf, deſcended from heaven, ch. 1. 17, 18.

Q. *Who are the impugners of this truth?*

A. Hypocrites and Atheiſts.

Q. *What are Hypocrites?*

A. Wells without water, ſuch as pretend an outward holineſs, but inwardly are corrupt and venomous, ch. 2. 13, 17.

Q. *What are Atheiſts?*

A. Mockers and deriders of the Scriptures, and ſuch as think there will be no reſurrection, ch 3. 3, 4.

Q. *When ſhall theſe men appear?*

A In the latter times, ch. 3. 3.

Q *How ſhall they be diſproved?*

A. The heaven ſhall melt, and the earth be conſumed with fire, and the Lord appearing in glory, ſhall give them the wages of unrighteouſneſs, ch. 3. 10. and 2. 13.

Q. *Is there any hope of eſcaping?*

A. No; for he that ſpared not the Angels when they ſinned, will not ſpare thee, ch. 2. 4.

The first Epistle general of S. JOHN.

Question.

WHat is here set down?

A. Two sorts of love.

Q. *Which be they?*

A. Love of the world, and love called Charity.

Q. *In what consists the love of the world?*

A. In three things.

Q. *Which be they?*

A. Concupiscence of the flesh, lust of the eyes, and pride of life, ch. 2 16.

Q. *What is concupiscence of the flesh?*

A. An inclination of the heart to enjoy the pleasures of the body, as wantonness, chambering, sloath, drunkenness, and such like.

Q. *What is the lust of the eyes?*

A. A covetous and immoderate desire of worldly wealth, and all offences which do accompany it for the obtaining thereof, as lying, theft, deceit, rapine, usury, couſenage, and such like.

Q. *Wherein consisteth pride of life?*

A. In all things, as in meat, drink, ap-

apparel, houſe-room, and other things; to bear an arrogant contemptuous minde, ſtriving to excell others.

Q. *What doth he then ſay touching ſuch livers?*

A. That God is not in them, nor they in him, ch 2. 15.

Q. *What is charity?*

A A motion of the heart, whereby we do love God, and in him our Neighbour.

Q. *What is the love of God?*

A. To keep his Commandment, chap. 5. 2.

Q *What is it to love our Neighbour?*

A To eſteem him as our ſelves.

Q *How many kindes of love are there?*

A Two.

Q. *Which be they?*

A. True, and feigned love.

Q. *What call you true love?*

A. Not onely to help our Brother with all we have, but if need require, to offer our life for him, ch. 3. 16.

Q. *What call you feigned love?*

A. To love in word, and not in deed, ch 3. 12.

Q. *What ſaith St. John as touching true lovers?*

A. That they dwell in God, and God in them, ch. 4. 16.

Q.

Q. What is it to dwell in God?

A. To be partakers of his grace, to the mortification of the flesh, and lively demonstration of our faith.

Q. How shall we know that God dwelleth in us?

A. If we see our Brother want this worlds good, and do not shut up our compassion from him, but willingly relieve him, ch. 3. 17.

Q. What is said of him that hateth his Brother?

A. That he walketh in darkness, chap. 2. 11. is the childe of the devil, chap. 3. 10. abideth in death, chap. 3. 14. is a man-slayer, and barred from eternal life, chap. 3. 15.

The 2d. and 3d. Epistles of S. JOHN.

Question.

TO whom were these two last Epistles written?

A. The one to a certain zealous Lady; the other to *Gaius*, a professor of the Gospel.

Q. What doth he commend in the Lady?

A. Her vertuous bringing up of her children.

Q.

Q. *What is* Gaius?

A. His teſtimony of faith, and hoſpitality towards ſtrangers.

Q. *What doth he admoniſh them of?*

A. To beware of deceivers.

Q. *What are thoſe?*

A. Such as would not confeſs that Chriſt was come in the fleſh.

Q. *How muſt they entertain them?*

A. They muſt not receive them into their houſes, nor bid them God ſpeed.

Q. *Why?*

A. Becauſe in ſo doing they ſhould be partakers of their evil deed.

The Epiſtle of JUDE.

Queſtion.

TO *whom was this Epiſtle written?*

A. To all Chriſtian Churches.

Q. *What doth he exhort them unto?*

A. To contend for the maintenance of their faith.

Q. *Againſt whom?*

A. Againſt Sectaries.

Q. *What is the condition of Sectaries?*

A. To murmur, complain, and walk after their own luſts.

Q. *Whom do they murmur againſt?*

A.

A. Governours.

Q. *How doth he reprove them?*

A. By the example of *Michael* the Archangel, who when he ſtrove with the Devil about the body of *Moſes*, blamed him not with curſed ſpeaking, but the Lord rebuke thee.

Q. *What doth he mean by this example?*

A. If it be not lawfull to rail upon the Devil, much leſs upon Magiſtrates, be they never ſo wicked.

Q. *What is it to walk after our luſts?*

A. To be directed by carnal judgement, and not by the ſpirit of regeneration.

REVELATION.

Queſtion.

F*Irſt tell me what you underſtand by Revelation?*

A. The word importeth a laying open, or an uncovering of things that were before hid and ſhut up in ſecret, which no living ſoul can know, but ſo far forth as God ſhall pleaſe to diſcloſe the ſame.

Q.

Q. *What is the authority of this Revelation?*

A. High and mighty, as proceeding from the mouth of God, by the mediation of Jesus Christ.

Q. *To whom was it given?*

A. To the Apostle Saint *John*, and so consequently from him, to the Church of God through all ages.

Q. *Where was* John *when he received it?*

A. In an Island called *Pathmos*, environed with the *Egean* sea, which Sea divides *Europe* from *Asia*.

Q. *What did he there?*

A. He was banished thither by the Tyrant *Domitian*, about the year of our Lord Jesus 96. which Tyrant sought to suppress the light of the Gospel: but the Lord in mercy did the more advance it, as appears, by adding a further discovery of his will, by the Book of the Revelation.

Q. *What is the fruit of this Revelation?*

A. Exceeding great, as we may gather by these words: *Blessed be they that read, hear, and keep in memory these things which are written in this Prophesie*, chap. 1. 3.

Q. *To whom was* John *commanded to send it?*

A.

A. To the seven Churches of *Asia*, namely of *Ephesus*, *Smyrna*, *Pergamus*, *Thyatira*, *Sardis*, *Philadelphia*, and *Laodicea*, where after the destruction of Jerusalem, *John* did prosecute his holy calling in the Ministery.

Q. *What method did he use in the manner of his writing?*

A. First, a friendly salutation, and then a brief narration.

Q. *How doth he salute them?*

A. By wishing unto them grace, and peace.

Q. *What understand you by grace?*

A. The free love and affection which God bears towards us for his own sake, although indeed we deserve it not, but are in our selves the children of wrath and perdition.

Q. *What by peace?*

A. All kinde of benefits, both spiritual and temporal which flow unto us from the fountain of grace, which God the Father hath opened to the world by the means of his Son.

Q *In whose name salutes he them?*

A. In the name of the Father, the seven Spirits, and of Jesus Christ, chap. 14. 5.

Q. *what is meant by the seven Spirits?*

A. The Holy Ghost.

Q.

Q. *The Holy Ghoſt being but one in perſon, why doth he deſcribe him by the number of ſeven?*

A. Although the Holy Ghoſt be but one in divine eſſence, yet according to the ſeven-fold operation which it had in the Churches of *Aſia*, it is called by the name of *ſeven Spirits*; not that it is in perſon divers, but in power and vertue, according to the diverſity of thoſe Subjects in which it worketh.

Q. *But wy is that placed in the ſecond place, whereas the uſual order teacheth us to ſay, the Father, Son, and Holy Ghoſt; and not the Father, Holy Ghoſt, and ſo put the Son laſt?*

A. John uſeth this order, not that there is any degree or dignity in one perſon more than in another: For the Father is not greater than the Son; nor the Son greater than the Holy Ghoſt, they are all of the ſame Power, Majeſty, and Glory; nor is one before another: but the reaſon that moved *John* to ſet our Saviour in the third place, was becauſe immediately the narration (which is the ſecond point of the writing) chiefly concerneth Chriſt.

Q. *As how?*

A. In deſcribing him.

Q. *How doth* John *deſcribe Chriſt?*

A. Two manner of wayes; firſt, as touch-

touching the excellency of his glory, as he appeared unto him in a vision, Chapter 1. from 12. to 17.

Qu. *What was his Office?*

A. It was three-fold; he had the office of a Prophet, of a Prince, and of a Priest.

Q. *How did he shew himself a Prophet?*

A. In bearing witness of the truth, and revealing the counsels of God unto men.

Q. *How a Prince?*

A Two manner of wayes: first, by his victory over death; Death is swallowed up into victory, 1 Cor. 15. 54 And secondly, because he hath dominion over all principalities and powers, both in heaven and upon earth, Ephes. 1. 12.

Q. *How a Priest?*

A. In that he hath washed us from our sins in his blood, offering his body a sacrifice for us upon the Cross.

Q. *Did Christ bear these three offices onely for himself?*

A No, but for the benefit of the faithfull, that as he was, so they might be both Prophets, Kings, and Priests: Prophets, in this he saith, I will poure my Spirit upon all flesh, and your Sons and Daughters shall prophesie: Kings, in that

that we ſhall reign with him eternally; and Prieſts, for that true Chriſtians do offer the ſpiritual ſacrifice of prayer, praiſe, and alms deeds, Heb. 13. 15, 16.

Q. *Are then all Chriſtians Prieſts alike?*

A. They are as touching the ſacrifice above ſaid, but not as touching Church-government: for in this ſenſe they are not called Prieſts, but Elders or Miniſters.

Q. *How doth he deſcribe Chriſt, according as he ſaw him in a viſion?*

A. By certain properties fit for the capacity of men: as that he was in a long robe, girt with a girdle of Gold, his hair was as white as ſnow, his eyes as a flame of fire, his feet like unto fine braſs burning in a furnace, his voice to the ſound of many waters, in his right hand he had ſeven ſtars, out of his mouth went a ſharp two-edged ſword, and his face ſhone as the Sun ſhineth in his ſtrength.

Q. *What gather we by this deſcription?*

A. By this long robe girt unto him, we gather the readineſs of Chriſt in his Kingly and Princely Office to execute the work of our ſalvation; by his white hairs, his fulneſs of knowledge and wiſdom; by his fiery eyes, his deep inſight into the deepeſt corners of the earth,

earth, and deepeſt ſecrets of mens hearts; by his feet of ſhining braſs, the purity and brightneſs of his wayes, and the power which he hath to tread down his enemies, and therefore are his feet rather compared unto braſſe, than unto gold, becauſe gold is a ſofter metal, and not ſo fit to repreſent his invincible ſtrength; by his voice, compared to the voyce of many waters, we underſtand the ſound of the Goſpel, humbling ſome to their ſalvation, others to their confuſion; by the ſtars in his right hand, his faithfull Miniſters, by whom he worketh, which as ſtars ſhould give light unto men by their Doctrine and Converſation; by the two-edged ſword, is underſtood the powerfull word of God, entring and cleanſing the hearts of his Children, and thruſting through the other to their deſtruction; and by his face ſhining like the Sun at the higheſt, the unſpeakable brightneſſe of his grace, whereby the Church is comforted and lightned in all truth and ſincerity.

Q. *Why doth he reſemble the Churches to golden Candleſticks?*

A. Becauſe as the Candleſtick doth not give the light, but the light is put upon it, ſo the Church receiveth all her light put upon her from Chriſt; for the

doctrine of the Church (which is the light of the Church) is from God, and not of men.

Q. *Into how many points may we draw the doctrine of this Book?*

A. Into four.

Q. *Which be they?*

A. Precepts, Propheſies, Promiſes, and Threatnings.

Q. *wherein are the Precepts ſeen?*

A. In the inſtruction given to the ſeven Churches.

Q. *upon how many general points do theſe inſtructions conſiſt?*

A. Upon three: a commendation, a reprehenſion, and an exhortation.

Q. *What doth Chriſt command in them?*

A. Their vertues: as Patience, Labour, Zeal in the Church of Epheſus, Chapter 2. 2. The works of Faith, Repentance, and Charity, together with conſtancy in Affliction, and true Humility in the Church of *Smyrna*, Chapter 2. 9. Fortitude and valiant Perſeverance, in the Church of Pergamus, that notwithſtanding the Martyrdome of *Antipas*, a man there put to death for Religion, yet they were not terrified, but held faſt the Faith of Jeſus Chriſt, and never forſook it, Chapter 2. 13. Love and ſervice toward

their

their brethren, faith and assurance in the promises of God; and increasing in piety, so that the end was better than the beginning in the Church of Thyatira, Chapter 2. 19. A little increase of faith, keeping of the word of God, and a free confession of his Name, in the Church of Philadelphia, ch. 3. 8.

Q. *What doth Christ reprehend in them?*

A. Their Vices, as the lack of love in the Church of Ephesus, ch. 2. 4. Hypocrisie in the Church of Smyrna, of such as said they were Jews, but indeed were the Synagogue of Satan, that is, they did profess themselves Christians in the word, but shewed it not in deed, Chapter 2. 9.

The bearing with false doctrine in the Church of Pergamus: for they suffered the Nicholaitans amongst them, that as *Balaam* did, taught the people of God to stumble in two things, causing them to commit fornication, both in body and soul: In body, by abandoning their wives to common use: in soul, by sacrificing to their Idols for Superstitions sake, Chapter 2. 14.

The like vice is reprehended in the Church of Thyatira, that suffered *Jezabel* a wicked woman, to set abroach false and abominable Doctrine, tending to Forni-

cation and idolatry amongst them, Chapter 2. 20.

At Sardis their works were fair in outward shew, but inwardly nothing but filth and rottenness, ch. 3. 1.

At Laodicea they were time-servers, and halted between two opinions, and were neither hot nor cold, ch. 3. 15.

Q. *What doth Christ exhort them unto?*

A. Repentance, and amendment of life.

Q. *To their repentance what is annexed?*

A. A gracious promise to be written in the Book of Life.

Q. *To their wilfull perseverance in their sins what is annexed?*

A. A heavy threatning, that he will come suddenly upon them as a Thief, and they shall not know the hour, Chapter 3. 3.

Q. *Having learned the State of things as they stood for the present, when this Revelation was given, what next succeedeth?*

A. The Propheſie of things to come, which is either general, as touching such things as should happen to the whole world; or particular, but (yet of more moment than the former) as touch-

touching ſuch things as ſhould happen to the Church.

Q. *What is the end of the Propheſie of the Church?*

A. That the faithfull, admoniſhed beforehand of the aſſaults and bloody attempts which the Devil and the World ſhould make upon the Church, might be confirmed in faith and patience, to ſtand reſolute in deſpite of both, till the day of coming of Chriſt Jeſus.

Q. *What is the end of the Propheſie of the world?*

A. To ſhew the judgement that God ſhould execute upon the enemies of his Church, and the ſealing up of the elect before the execution of thoſe judgements, that they might be kept from evil, as appeareth by the 7, 8, and 9. Chapters.

Q. *If the Elect were kept from evil, to what end was this Revelation given to forewarn them that they ſhould ſuffer trouble and perſecution?*

A. To be kept from evil, is underſtood, that notwithſtanding all the violence and perſecution offered them, yet they were not overcome, or driven from faith, or the hope they had of eternal happineſſe, but therein they did joy and triumph, howſoever the world

thought them plunged in despair and sorrow.

Q. *What is the second vision that* John *had?*

A. The vision wherein was revealed unto him the Majesty of God the Father, to give the greater authority unto this Book; wherein his excellency is likewise set forth unto us, (as well as the Sons) in a description fit for our capacity.

Q. *How is the glory of the Father described?*

A. In these six things: In the figures of his office, of his nature, of his assistance, of his effects, of the instruments which he imployeth to that purpose, and of the events that follow.

Q. *What is his office?*

A. To judge the whole earth, and therefore he is apprehended of *John* sitting upon a Throne, ch. 4. 2.

Q. *How is his nature represented?*

A. By the beauty of the Jasper stone, and of the Sardine, ch. 4. 3.

Q. *What are his assistants?*

A. The honourable company of Prophets and Apostles, clothed in white rayment, and crowned with Gold, ch. 4. 4.

Q. *What are the effects of his magnificence?*

A.

A. Lightning, Thunder, and Voyces, &c

Q. *Who be his instruments?*

A. The company of the Celestial creatures, in number four; that is, so many as are needfull for the execution of the will of God, through all the corners of the world; and the whole Army of creatures under heaven, figured unto us by the Sea of the Glass, like unto Chrystal.

Q. *Why are the Celestial creatures said to be full of eyes?*

A. Because of their watchfulness in the service of God.

Q. *Why is the first compared unto a Lion?*

A. Because of his courage.

Q. *Why the second to an Oxe?*

A. Because of his strength.

Q. *Why hath the third the face of a man?*

A. Because of his prudence.

Q. *Why is the fourth likened to a flying Eagle?*

A. Because of his agility and swiftness.

Q. *What are the events that follow the description of his magnificence?*

A. The praise and glory which the Angels give unto him that sits upon the Throne; and the reverence and homage

which the Elders ſhew unto him.

Q. *In what manner?*

A. By proſtrating themſelves before him, caſting their Crowns at his feet, Chapter 4. 10.

Q. *Having procured ſo great authority to the words of the Revelation, in the deſcription of the Majeſty of the Giver, what follows?*

A. The preſentation of the two Books, whereof the one being great and large, written within and without, and ſealed with ſeven ſeals, containeth the Hiſtory of the world; the other, being but little, includeth the Hiſtory of the Church.

Q. *Who opens the Seals of this Book?*

A. Chriſt Jeſus.

Q. *were none ſolicited thereunto but he?*

A. Yes, a general Proclamation was made by an Angel, to ſee if any were worthy to open it, but none, neither in Heaven nor Earth, nor under the Earth, was found able or worthy to open, or look upon the Book, ſave the Lion of the Tribe of *Judah*, and the Lamb that ſtood in the midſt of the Throne, and of the Elders, which was CHRIST JESUS, ch. 5. to 10.

Q. *what do we learn by this, that none were able to unclose the Book but he?*

A.

A. That he onely is the Mediatour between God and Man, that no other Creature, either in heaven or earth, is acquainted with the ſecret counſels of God, or can reveal them unto us, but he.

Q. *Why is he called a Lion and a Lamb, names of a contrary nature?*

A. He is called a Lion in reſpect of his power and ſtrength, and a Lamb in reſpect of his patient ſufferance.

Q. *What was contained in this Book, when Chriſt had opened it?*

A. The eternal purpoſe of God for the puniſhing and pouring forth of plagues upon the world.

Q. *What moved him thereunto?*

A. The incredulity and wickedneſſe of men.

Q. *What were the plagues?*

A. Of two ſorts; either ſuch as afflicted other Creatures, as the earth, ſea, herbs, plants, fountains, &c. Chapter 8. or ſuch as were inflicted upon men, Chapter 9.

Q. *What were thoſe?*

A. Thoſe were of two ſorts: either by way of torment, or cruel murther.

Q. *What is the cauſe of that tyranny?*

A. Smoak and Sulphure, which

iſſued from the bottomleſs pit; whereby is figured the ſpiritual darkneſs, with which mens conſciences were tormented: and from this darkneſs of minde at the laſt did iſſue the other plague of ſlaughter and bloodſhed, ſo may years expreſſed and publiſhed through Chriſtendom by the Popes of *Rome*; Chapter 9. 15.

Q. *What is the general uſe of the precedents?*

A. As touching the perſon of God, we learn three things: Firſt, his loving favour in denouncing and giving knowledge beforehand, by evident tokens, what rigour he purpoſed to execute afterward, if he ſaw no amendment in the courſe of mens lives, Chapter 6. Secondly, his mercifull care over his Elect, in arming them with defenſive Armour, to cover them againſt the flood of thoſe evils, that were to over-ſhadow the whole world, Chapter 7. Thirdly, the truth of his juſtice, in executing all thoſe plagues upon the world, which he hath foretold, ch. 8. 9.

Q. *What do we learn as touching our ſelves?*

A. Three things: attention, to regard the threatnings of God; repentance, to be ſorry for our ſinnes; and amendment

of

of life, to prevent the rigour of his justice.

Q. *What as touching the instruments of God, which be used in executing his will?*

A. Three things: first, that they were Angels: Secondly, that they were obedient at the beck: and thirdly, that they were expeditious in performance of their charge.

Q. *What learn we as touching the Elect?*

A. Three things: First, their place, they stood before the Throne, and before the Lamb, whereby it is shewed, that as they are under the protection of God, so are they alwayes ready to do him service. Secondly, their Habit, they were cloathed in white Robes, washed in the blood of the Lamb; whereby is signified their pure, peaceable, and royal dignity. Thirdly, their victory, they had palms in their hands; whereby we are put in minde of the combates which they sustained for the name of God, and the eternal triumphs which they have in heaven, by the communion and fellowship of our Saviour Christ Jesus, ch. 7. 9.

Q. *What as touching the natural man?*

A. Spiritual misery, which spreads it self into three branches: poverty of heart:

heart, for lack of underſtanding; blindneſs of minde, for lack of faith; and nakedneſs of ſoul, for lack of the white Robe of righteouſneſs in Chriſt Jeſus, Chapter 3. 17.

Qu. *What as touching regenerate men?*

A. Three properties, ſtrength of faith, keeping of the Word of God, and free confeſſion of his name, ch. 3. 8.

Q. *Proceed unto the viſion of the ſecond Book. Who held the ſecond Book in his hand?*

A. A mighty Angel, ch. 10. 1.

Q. *Whom do you underſtand by that Angel?*

A. Our Saviour Chriſt, that held the Book open in his hand.

Q. *How is he deſcribed?*

A. In that great glory and magnificence.

Q. *To what end?*

A. To procure the greater authority to this Propheſie following.

Q. *What was contained in the Book which he held?*

A. The Prophetical Hiſtory of the Church.

Q. *To whom did he give it?*

A. To John.

Q. *How did he command him to uſe it?*

A.

A. He bade him eat it, that is, comprehend and throughly understand it.

Q. *How is the History of the Church divided?*

A. Into two parts; into the ministery or deeds of the Prophets, and the whole body of the Church.

Q. *In how many things consisteth the deeds of the Prophets, or Ministers of the Church?*

A. In three things; in their fighting under the Cross, in their murthering, and in their raising up again.

Q. *When began their fight?*

A. Presently upon the death of Christ.

Q. *How long did it continue?*

A. A thousand two hundred and sixty years.

Q. *The Text saith dayes.* ch: 11. 3.

A. True, but it is to be understood years, after the example of *Ezekiel* and *Daniel*, who interpret their visions in like manner, dayes for years.

Q. *Who was propheſied that he ſhould murther, and almoſt quite extinguiſh their doctrine?*

A. Pope *Boniface* the eighth, who entred into the Papacy at the expiration of 1260 years, ch. 11. 7.

Q. *How did he obtain the Papacy?*

A. By subtilty, who in the night by

by a falſe Oracle, perſwaded his Predeceſſor *Celeſtine* to reſign his authority unto him.

Q. *How long did he rule?*

A. Three years and a half; during which time, the Church of Chriſt ſeemed to be dead, and lye unburied.

Q. *Where?*

A. In the ſtreets of *Rome?*

Q *The text ſaith of Sodom, and Egypt; how then do you ſay of* Rome?

A. Rome is a ſpiritual Sodom, and a ſpiritual Egypt; Sodom in her ſpiritual adultery; Egypt in her ſpiritual oppreſſion of the Church.

Q. *Who raiſed the Church again?*

A. The ſpirit of life coming from God, chap. 11.

Q. *When?*

A. Preſently upon the death of *Boniface?*

Q. *Did the Spirit of God raiſe up thoſe that had been ſlain?*

A. No.

Q. *The Text ſaith, they aſcended unto heaven in a cloud?*

A. We are to underſtand by the uſe of the Scripture, that the Church of the wicked is commonly called the world, or the earth; and the Church of the Faithfull and Elect, is called heaven; therefore when it

it is said they ascended up into heaven, the meaning is, they were with-drawn from the tyranny of the wicked world, and gathered into the celestial Church; that is, seeing the Temple and publick places were not open unto them, secret places were sanctified unto them, as if it were heaven, apart from the rest of the world.

Q. *What effects follow this separation?*

A. Fear and terrour in their enemies; joy and thanksgiving in the Saints of God, that he did vouchsafe to challenge his authority and soveraign power over the world, ch. 11. 12, 17.

Q. *Having touched the mystery of the Church, let us return to the other part of our division: How doth the whole body of the Church divide it self?*

A. Into two parts: into the Jewish Christians, and into the Christian Catholick Church, which consisteth not onely of Jews, but of the believing Gentiles also.

Q. *When began the Christian Jewish Church?*

A. At the instant of the conception of our Saviour Christ.

Q. *When began the Christian Catholick Church?*

A. At that time, when by the preaching

ing of the Apoſtles, the Gentiles were converted, and did embrace the glad tydings of the Goſpel.

Q. *What doth Saint* John *here continue for our inſtruction?*

A. The Eſtate both of the Jewiſh and Chriſtian Catholick Church, war-faring, or as it were, ſubject to the aſſaults of her enemies.

Q. *What is the Chriſtian Jewiſh Church compared unto?*

A. A Woman with Childe, ch. 12. 2.

Q. *Why?*

A. Becauſe, like unto a fruitfull Woman, it is continually to bring forth Children unto the Lord.

Q. *How is that Woman deſcribed?*

A. By her attire, and by her ſtanding, ch. 12. 2.

Q. *How was her attire?*

A. Of two ſorts, the cloathing of her body, or the ornaments of her head.

Q. *How was her body cloathed?*

A. With the Sun.

Q. *What is thereby ſignified?*

A. The ineſtimable glory given unto the Church of God.

Q. *How was her head adorned?*

A. With a Crown of Twelve Stars.

Q. *What is thereby ſignified?*

A.

A. The Kingdom of Heaven, which belongeth unto the Church.

Q. *How did she stand?*

A. Upon the Moon.

Q. *What do we learn by that?*

A. That the true Church trampleth under her feet all variableneſſe, unto which all things under the Moon are ſubject.

Q. *What was her conflict?*

A. She travelled, and was in danger to have her Childe devoured, Chapter 12. 4.

Q. *By whom?*

A. By a fiery Dragon that had ſeven Heads, and upon every Head a Crown, and ten Horns.

Q. *What do we underſtand by the Dragon?*

A. Satan.

Q. *What by his ſeven Heads?*

A. His wonderfull policy and wiſdome, able at once to diſturb the ſeven Churches, that is, the Univerſal Church.

Q. *What by his ſeven Crowns?*

A. His magnificence and authority, every head being as the head of a King.

Q. *What by his ten Horns?*

A. His great power, ſufficiently furniſhed to hurt the whole world.

Q.

Q. *What is underſtood by the Child whom he would devour?*

A. Chriſt myſtical, that is, one and entire Chriſt in a myſtery, compounded of the perſon of Chriſt, as of the head, and of the body of the Church, and of all the members thereof, united to the head by his Spirit.

Q. *How was the Church delivered?*

A. God took it up into heaven, and prepared a place for the mother in the wilderneſs.

Q. *Did Satans malice ſo end?*

A. No, he gave two aſſaults more.

Q. *Where was the firſt?*

A. In heaven, ch. 12. 7.

Q. *In what manner?*

A. He accuſed the elect of God, day and night.

Q. *What was his ſucceſs?*

A. He was thrown down from thence by the power of *Michael*, that is, of Chriſt Jeſus.

Q. *Wherein was his ſecond aſſault?*

A. In earth, upon the mother of the Child, and upon the reſt of her ſeed, that is, upon the Church of the Jews, and the Church of the Gentiles, afterward gathered together in Chriſt.

Q. *How did the mother, that is, the Church of the Jews eſcape in this aſſault?*

A.

A. She was carried by the power of God, as by the wings of an Eagle, into a place of refuge.

Q. *What place was that?*

A. Pella, a town ſeated on the other ſide of Jordan, in a deſert Countrey.

Q. *How did Satan purſue her?*

A. With a flood of water caſt out of his mouth.

Q. *What underſtand you by the flood of water?*

A. The Romans, which deſtroyed Jeruſalem, and the Sanctuary that was therein.

Qu. *Who drank up the flood of water, that it did not hurt the Church?*

A. The earth, that is, the wicked ſort of the Jews, whoſe bloody maſſacre ſatisfied the fury of the Romans, ſo that the elect had liberty to eſcape.

Q. *When Satan ſaw himſelf again prevented, how did he take it?*

A. He was wroth, and made war upon the reſt of the ſeed of the woman, that is, upon the Chriſtian Catholique Church

Q. *How many principal things are we to note in the Hiſtory of the Chriſtian Catholique Church?*

A. Three: her combat, her victory, and her glory.

Q.

Q. *With whom were her combats?*

A. With two kindes of Beasts: the one whereof had seven heads, and came out of the Sea; the other had two heads, and sprang out of the earth, Chapter 13.

Q. *What do you understand by the first Beast?*

A. The tyranny inflicted upon the Church by the Civil Government of the Roman Empire.

Q. *What by the second Beast?*

A. The persecution of the Papistical Hierarchy, by the succession of Popes.

Q. *How did this Beast rise?*

A. By little and little out of the earth.

Q. *What is to be understood by the two horns of the Beast?*

A. Two swords and two keyes, temporal and spiritual power.

Q. *What by his speaking like a Dragon?*

A. Subtlety and falshood, like the old Serpent.

Q. *What by the taking of the mark in their right hands and foreheads?*

A. The profest obedience and allegiance of all to the Beast, which otherwise suffers not to buy and sell, that is, not civil Commerce.

Q. *Against whom doth the Church obtain her victory?*

A.

A. Againſt the two Beaſts, and the Dragon before ſpoken of, and againſt the whore of the ſpiritual Babylon, deſcribed in the 17. Chapter.

Q. *What is underſtood by the whore of Babylon?*

A. The great City of Rome, which reigned over the Kings of the earth, chap. 17. 18.

Q. *Shall ſhe undoubtedly fall into ſhame and ruine?*

A. She ſhall, the Spirit hath ſaid it expreſly.

Q. *By whoſe hand and power?*

A. By the power of ten Kings, formerly her favourites, into whoſe hearts God ſhall put to execute the fury of his decreed wrath upon her.

Q. *How ſhall her lovers take it?*

A. They ſhall ſtand afar off for fear, ſaying, Alas, alas, the great City Babylon, that mighty City, in one hour ſhe is made deſolate.

Q. *Shall ſhe not riſe again, and be reſtored?*

A. She ſhall not, ſhe ſhall ſink in deſtruction, as the ſtone caſt into the Sea, ch. 18. 21.

Q. *By what means doth the Church get victory over her enemies?*

A. By the aſſiſtance of Chriſt her Head,

Head and Captain.

Q. *Into how many points doth his assistance spread?*

A. Into four; the preaching of his word, and the works of faith, patience, and obedience, set down in the fourteenth Chapter; and into threatnings and judgements, proceeding from his divine justice, declared in the 15. and 16. Chapters.

Q. *Wherein consisteth the glory of the Church?*

A. In her perpetual triumph in the world to come, joyned to her bridegroom Christ Jesus, in joy that never shall have an end; a taste of which joy is in some sort made manifest unto us, ch. 21. 22.

Q. *But what shall become of the enemies of the Church?*

A. They shall have their portion in the Lake that burneth with fire and brimstone, which is the second death, ch 21. 8.

Q. *How many kindes of death are there incident to man?*

A. Two, the first, which in a separation of the soul from the body; and of this kinde of death all sorts of people must taste, as well the godly as ungodly; and the second, which is a separation of the soul and body from the presence of God for ever, to remain in darkness, and this is the death that the wicked onely must dye.

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